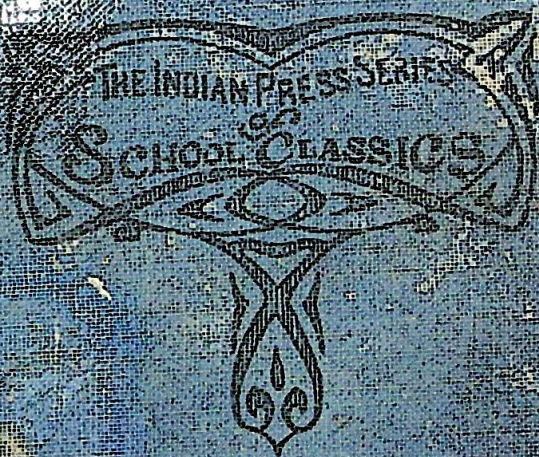


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The Sheherazade relates stories to the King.

## THE STORY OF THE MERCHANT AND THE GENIE

IT has been related to me, O happy King, said Sheherazade, that there was a certain merchant who had great wealth, and traded extensively with surrounding countries; and one day he mounted his horse, and journeyed to a neighbouring country to collect what was due to him, and, the heat oppressing him, he sat under a tree, in a garden, and put his hand into his saddle-bag, and ate a morsel of bread and a date which were among his provisions. Having eaten the date, he threw aside the stone, and immediately there appeared before him an Afrite, of enormous height, who, holding a drawn sword in his hand, approached him, and said, Rise, that I may kill thee, as thou hast killed my son. The merchant asked him, How have I killed thy son? He answered, When thou atèst the date, and threwest aside the stone, it struck my son upon the chest, and, as fate had decreed against him, he instantly died.

The merchant, on hearing these words, exclaimed, Verily to God we belong, and verily to him we must return! There is no strength nor



power but in God, the High, the Great! If I killed him, I did it not intentionally, but without knowing it; and I trust in thee that thou wilt pardon me. The Genie answered, Thy death is indispensable, as thou hast killed my son: and so saying, he dragged him, and threw him on the ground, and raised his arm to strike him with the sword. The merchant, upon this, wept bitterly, and said to the Genie, I commit my affair unto God, for no one can avoid what He hath decreed: and he continued his lamentation, repeating the following verses:—

Time consists of two days; this, bright; and  
that, gloomy: and life, of two moieties;  
this, safe; and that, fearful.

Say to him who hath taunted us on account  
of misfortunes, Doth fortune oppose any  
but the eminent?

Dost thou not observe that corpses float upon  
the sea, while the precious pearls remain  
in its farthest depths?

When the hands of time play with us, misfortune  
is imparted to us by its protracted  
kiss.

In the heaven are stars that cannot be numbered;  
but none is eclipsed save the sun  
and the moon.



How many green and dry trees are on the earth ; but none is assailed with stones save that which beareth fruit !

Thou thoughtest well of the days when they went well with thee, and fearedst not the evil that destiny was bringing.

—When he had finished reciting these verses, the Genie said to him, Spare thy words, for thy death is unavoidable.

Then said the merchant, Know, O Afrite, that I have debts to pay, and I have much property, and children, and a wife, and I have pledges also in my possession : let me, therefore, go back to my house, and give to every one his due, and then I will return to thee : I bind myself by a vow and covenant that I will return to thee, and thou shalt do what thou wilt ; and God is witness of what I say. Upon this, the Genie accepted his covenant, and liberated him ; granting him a respite until the expiration of the year.

The merchant, therefore, returned to his town, accomplished all that was upon his mind to do, paid every one what he owed him, and informed his wife and children of the event which had befallen him ; upon hearing which, they and all his family and women wept. He appointed a guardian over his children, and remained with his family

until the end of the year ; when he took his grave-clothes under his arm, bade farewell to his household and neighbours, and all his relations, and went forth, in spite of himself ; his family raising cries of lamentation, and shrieking.

He proceeded until he arrived at the garden before mentioned ; and it was the first day of the new year ; and as he sat, weeping for the calamity which he expected soon to befall him, a sheikh,<sup>1</sup> advanced in years, approached him, leading a gazelle with a chain attached to its neck. This sheikh saluted the merchant, wishing him a long life, and said to him, What is the reason of thy sitting alone in this place, seeing that it is a resort of the Genii ? The merchant therefore informed him of what had befallen him with the Afrite, and of the cause of his sitting there ; at which the sheikh, the owner of the gazelle, was astonished, and said, By Allah, O my brother, thy faithfulness is great, and thy story is wonderful ! if it were engraved upon the intellect, it would be a lesson to him who would be admonished ! And he sat down by his side, and said, By Allah, O my brother, I will not quit this place until I see what will happen unto thee

<sup>1</sup> A title of respect given only to Mohammedans : it signifies literally 'an old man.'



with this Afrite. So he sat down, and conversed with him. And the merchant became almost senseless ; fear entered him, and terror, and violent grief, and excessive anxiety. And as the owner of the gazelle sat by his side, lo ! a second sheikh approached them, with two black hounds, and inquired of them, after saluting them, the reason of their sitting in that place, seeing that it was a resort of the Genii : and they told him the story from beginning to end. And he had hardly sat down when there approached them a third sheikh, with a dapple mule ; and he asked them the same question, which was answered in the same manner.

Immediately after, the dust was agitated, and became an enormous revolving pillar, approaching them from the midst of the desert ; and this dust subsided, and behold, the Genie, with a drawn sword in his hand ; his eyes casting forth sparks of fire. He came to them, and dragged from them the merchant, and said to him, Rise, that I may kill thee, as thou killedst my son, the vital spirit of my heart. And the merchant wailed and wept ; and the three sheikhs also manifested their sorrow by weeping and crying aloud and wailing : but the first sheikh, who was the owner of the gazelle, recovering his self-possession, kissed the hand of the Afrite, and said to him, O thou Genie, and crown of the kings of the Genii, if I



relate to thee the story of myself and this gazelle, and thou find it to be wonderful, and more so than the adventure of this merchant, wilt thou give up to me a third of thy claim to his blood? He answered, Yes, O sheikh; if thou relate to me the story, and I find it to be as thou hast said, I will give up to thee a third of my claim to his blood.

### (A) THE STORY OF THE FIRST SHEIKH AND THE GAZELLE

THEN said the sheikh, Know, O Afrite, that this gazelle is of my flesh and my blood. I took her as my wife when she was young, and lived with her about thirty years; but I was not blessed with a child by her; so I took to me a slave, and by her I was blessed with a male child, like the rising full moon, with beautiful eyes, and delicately-shaped eye-brows, and perfectly-formed limbs; and he grew up by little and little until he attained the age of fifteen years. At this period, I unexpectedly had occasion to journey to a certain city, and went thither with a great stock of merchandise.

Now my cousin, this gazelle, had studied enchantment and divination from her early years; and during my absence, she transformed the youth above mentioned into a calf; and his mother into

a cow; and committed them to the care of the herdsman: and when I returned, after a long time, from my journey, I asked after my son and his mother, and she said, Thy slave is dead, and thy son hath fled, and I know not whither he is gone. After hearing this, I remained for the space of a year with mourning heart and weeping eye, until the Festival of the Sacrifice; when I sent to the herdsman, and ordered him to choose for me a fat cow; and he brought me one, and it was my concubine, whom this gazelle had enchanted. I tucked up my skirts and sleeves, and took the knife in my hand, and prepared myself to slaughter her; upon which she moaned and cried so violently that I left her, and ordered the herdsman to kill and skin her: and he did so, but found in her neither fat nor flesh, nor anything but skin and bone; and I repented of slaughtering her, when repentance was of no avail. I therefore gave her to the herdsman, and said to him, Bring me a fat calf: and he brought me my son, who was transformed into a calf. And when the calf saw me, he broke his rope, and came to me, and fawned upon me, and wailed and cried, so that I was moved with pity for him; and I said to the herdsman, Bring me a cow, and let this——

Here Sheherazade perceived the light of



morning, and discontinued the recitation with which she had been allowed thus far to proceed.

When the sheikh, continued Sheherazade, observed the tears of the calf, his heart sympathized with him, and he said to the herdsman, Let this calf remain with the cattle.—Meanwhile, the Genie wondered at this strange story; and the owner of the gazelle thus proceeded.

O lord of the kings of the Genii, while this happened, my cousin, this gazelle, looked on, and said, Slaughter this calf; for he is fat: but I could not do it; so I ordered the herdsman to take him back; and he took him, and went away. And as I was sitting, on the following day, he came to me, and said, O my master, I have to tell thee something that thou wilt be rejoiced to hear; and a reward is due to me for bringing good news. I answered, Well: and he said, O merchant, I have a daughter who learned enchantment in her youth from an old woman in our family; and yesterday, when thou gavest me the calf, I took him to her, and she looked at him, and covered her face, and wept, and then laughed, and said, O my father, hath my condition become so degraded in thy opinion that thou bringest before me strange men?—Where, said I, are any strange men? and wherefore didst thou weep and laugh? She



answered, This calf that is with thee is the son of our master, the merchant, and the wife of our master hath enchanted both him and his mother; and this was the reason of my laughter: but as to the reason of my weeping, it was on account of his mother, because his father had slaughtered her. And I was excessively astonished at this; and scarcely was I certain that the light of morning had appeared when I hastened to inform thee.

When I heard, O Genie, the words of the herdsman, I went forth with him, intoxicated without wine, from the excessive joy and happiness that I received, and arrived at his house, where his daughter welcomed me, and kissed my hand; and the calf came to me, and fawned upon me. And I said to the herdsman's daughter, Is that true which thou hast said respecting this calf? She answered, Yes, O my master; he is verily thy son, and the vital spirit of thy heart.— O maiden, said I, if thou wilt restore him, all the cattle and other property of mine that thy father hath under his care shall be thine. Upon this, she smiled and said, O my master, I have no desire for the property unless on two conditions: the first is, that thou shalt marry me to him; and the second, that I shall enchant her who enchanted him, and so restrain her; otherwise, I shall not

be secure from her artifice. On hearing, O Genie, these her words, I said, And thou shalt have all the property that is under the care of thy father besides; and as to my cousin, even her blood shall be lawful to thee. So, when she heard this, she took a cup, and filled it with water, and repeated a spell over it, and sprinkled with it the calf, saying to him, If God created thee a calf, remain in this form, and be not changed; but if thou be enchanted, return to thy original form, by permission of God, whose name be exalted!—upon which he shook, and became a man; and I threw myself upon him, and said, I conjure thee by Allah that thou relate to me all that my cousin did to thee and to thy mother. So he related to me all that had happened to them both; and I said to him, O my son, God hath given thee one to liberate thee, and to avenge thee: and I married to him, O Genie, the herdsman's daughter; after which, she transformed my cousin into this gazelle. And as I happened to pass this way, I saw this merchant, and asked him what had happened to him; and when he had informed me, I sat down to see the result.—This is my story. The Genie said, This is a wonderful tale; and I give up to thee a third of my claim to his blood.

The second sheikh, the owner of the two



hounds, then advanced, and said to the Genie, If I relate to thee the story of myself and these hounds, and thou find it to be in like manner wonderful, wilt thou remit to me, also, a third of thy claim to the blood of this merchant? The Genie answered, Yes.

### (B) THE STORY OF THE SECOND SHEIKH AND THE TWO BLACK HOUNDS

THEN said the sheikh, Know, O lord of the kings of the Genii, that these two hounds are my brothers. My father died, and left to us three thousand pieces of gold;<sup>1</sup> and I opened a shop to sell and buy. But one of my brothers made a journey, with a stock of merchandise, and was absent from us for the space of a year with the caravans; after which, he returned destitute. I said to him, Did I not advise thee to abstain from travelling? But he wept, and said, O my brother, God, to whom be ascribed all might and glory, decreed this event; and there is no longer any profit in these words: I have nothing left. So I took him up into the shop, and then went with him to the bath, and clad him in a costly suit of my own clothing; after which, we sat down together to eat; and I said to him, O my brother,

<sup>1</sup> These are dinars, in value about ten shillings each.  
CC-0. Jangamwadi Math Collection. Digitized by eGangotri



I will calculate the gain of my shop during the year, and divide it, exclusive of the principal, between me and thee. Accordingly, I made the calculation, and found my gain to amount to two thousand pieces of gold; and I praised God, to whom be ascribed all might and glory, and rejoiced exceedingly, and divided the gain in two equal parts between myself and him.—My other brother then set forth on a journey; and after a year, returned in the like condition; and I did unto him as I had done to the former.

After this, when we had lived together for some time, my brothers again wished to travel, and were desirous that I should accompany them; but I would not. What, said I, have ye gained in your travels, that I should expect to gain? They importuned me; but I would not comply with their request; and we remained selling and buying in our shops a whole year. Still, however, they persevered in proposing that we should travel, and I still refused, until after the lapse of six entire years, when at last I consented, and said to them, O my brothers, let us calculate what property we possess. We did so, and found it to be six thousand pieces of gold: and I then said to them, We will bury half of it in the earth, that it may be of service to us if any misfortune befall us,

in which case each of us shall take a thousand pieces, with which to traffic. Excellent is thy advice, said they. So I took the money and divided it into two equal portions, and buried three thousand pieces of gold ; and of the other half, I gave to each of them a thousand pieces. We then prepared merchandise ; and hired a ship, and embarked our goods, and proceeded on our voyage for the space of a whole month, at the expiration of which we arrived at a city, where we sold our merchandise ; and for every piece of gold we gained ten.

And when we were about to set sail again, we found, on the shore of the sea, a maiden clad in tattered garments, who kissed my hand, and said to me, O my master, art thou possessed of charity and kindness? If so, I will requite thee for them. I answered, Yes, I have those qualities, though thou requite me not. Then said she, O my master, accept me as thy wife, and take me to thy country ; for I give myself to thee : act kindly towards me ; for I am one who requires to be treated with kindness and charity, and who will requite thee for so doing ; and let not my present condition at all deceive thee. When I heard these words, my heart was moved with tenderness towards her, in order to the accomplishment of a



purpose of God, to whom be ascribed all might and glory ; and I took her, and clothed her, and furnished for her a place in the ship in a handsome manner, and regarded her with kind and respectful attention.

We then set sail ; and I became most cordially attached to my wife, so that, on her account, I neglected the society of my brothers, who, in consequence, became jealous of me, and likewise envied me my wealth, and the abundance of my merchandise ; casting the eyes of covetousness upon the whole of the property. They therefore consulted together to kill me, and take my wealth ; saying, Let us kill our brother, and all the property shall be ours :—and the devil made these actions to seem fair in their eyes ; so they came to me while I was sleeping by the side of my wife, and took both of us up, and threw us into the sea. But as soon as my wife awoke, she shook herself, and became transformed into a Fairy. She immediately bore me away, and placed me upon an island, and, for a while, disappeared. In the morning, however, she returned, and said to me, I am thy wife, who carried thee, and rescued thee from death, by permission of God, whose name be exalted. Know that I am a Fairy : I saw thee, and my heart loved thee for the sake of

God ; for I am a believer in God and his Apostle, God favour and preserve him ! I came to thee in the condition in which thou sawest me, and thou didst marry me ; and see, I have rescued thee from drowning. But I am incensed against thy brothers, and I must kill them.—When I heard her tale, I was astonished, and thanked her for what she had done ;—But, said I, as to the destruction of my brothers, it is not what I desire. I then related to her all that had happened between myself and them from first to last ; and when she had heard it, she said, I will, this next night, fly to them, and sink their ship, and destroy them. But I said, I conjure thee by Allah that thou do it not ; for the author of the proverb saith, O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him :—besides, they are at all events my brothers. She still, however, said, They must be killed ;—and I continued to propitiate her towards them ; and at last she lifted me up, and soared through the air, and placed me on the roof of my house.

Having opened the doors, I dug up what I had hidden in the earth ; and after I had saluted my neighbours, and bought merchandise, I opened my shop. And in the following night when I entered my house, I found these two dogs tied up



in it; and as soon as they saw me, they came to me and wept, and clung to me; but I knew not what had happened until immediately my wife appeared before me, and said, These are thy brothers. And who, said I, hath done this unto them? She answered, I sent to my sister, and she did it; and they shall not be restored until after the lapse of ten years. And I was now on my way to her, that she might restore them, as they have been in this state ten years, when I saw this man, and, being informed of what had befallen him, I determined not to quit the place until I should have seen what would happen between thee and him.—This is my story.—Verily, said the Genie, it is a wonderful tale; and I give up to thee a third of the claim that I had to his blood on account of his offence.

Upon this, the third sheikh, the owner of the mule, said to the Genie, As to me, break not my heart if I relate to thee nothing more than this:—

### (C) THE STORY OF THE THIRD SHEIKH AND THE MULE

THE mule that thou seest was my wife: she was false; and when I discovered it, she took a mug of water, and, having uttered a spell over it, sprinkled me and transformed me into a dog.

In this state, I ran to the shop of a butcher, whose daughter saw me, and, being skilled in enchantment, restored me to my original form, and instructed me to enchant my wife in the manner thou beholdest.—And now I hope that thou wilt remit to me also a third of the merchant's offence. Divinely was he gifted who said,—

Sow good, even on an unworthy soil ; for it will not be lost wherever it is sown.

When the sheikh had thus finished his story, the Genie shook with delight, and remitted the remaining third of his claim to the merchant's blood. The merchant then approached the sheikhs, and thanked them, and they congratulated him on his safety : and each went his way.

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## THE STORY OF THE FISHERMAN

THERE was a certain fisherman, advanced in age, who had a wife and three children; and though he was poor it was his custom to cast his net, every day, no more than four times. One day he went forth at the hour of noon to the shore of the sea, and put down his basket, and cast his net, and waited until it was motionless in the water, when he drew together its strings, and found it to be heavy: he pulled, but could not draw it up: so he took the end of the cord, and knocked a stake into the shore, and tied the cord to it. He then stripped himself, and dived round the net, and continued to pull until he drew it out: whereupon he rejoiced, and put on his clothes; but when he came to examine the net, he found in it the carcass of an ass. At the sight of this he mourned, and exclaimed, There is no strength nor power but in God, the High, the Great! This is a strange piece of fortune! And he repeated the following verse:—

O thou who occupiest thyself in the darkness  
of night, and in peril! Spare thy trouble;  
for the support of Providence is not ob-  
tained by toil!

He then disencumbered his net of the dead ass, and wrung it out; after which he spread it, and descended into the sea, and,—exclaiming, In the name of God!—cast it again, and waited till it had sunk and was still, when he pulled it, and found it more heavy and more difficult to raise than on the former occasion. He therefore concluded that it was full of fish: so he tied it and stripped, and plunged and dived, and pulled until he raised it, and drew it upon the shore; when he found in it only a large jar, full of sand and mud; on seeing which, he was troubled in his heart, and repeated the following words of the poet:—

O angry fate, forbear! or, if thou wilt not forbear, relent!

Neither favour from fortune do I gain, nor profit from the work of my hands.

I came forth to seek my sustenance, but have found it to be exhausted.

How many of the ignorant are in splendour!  
and how many of the wise, in obscurity!

So saying, he threw aside the jar, and wrung out and cleansed his net; and, begging the forgiveness of God for his impatience, returned to the sea the third time, and threw the net, and waited till it had sunk and was motionless: he then drew it out, and found in it a quantity of broken jars and pots.



Upon this, he raised his head towards heaven, and said, O God, thou knowest that I cast not my net more than four times; and I have now cast it three times! Then—exclaiming, In the name of God!—he cast the net again into the sea, and waited till it was still; when he attempted to draw it up, but could not, for it clung to the bottom. And he exclaimed, There is no strength nor power but in God!—and stripped himself again, and dived round the net, and pulled it until he raised it upon the shore; when he opened it, and found in it a bottle of brass, filled with something, and having its mouth closed with a stopper of lead, bearing the impression of the seal of King Solomon. At the sight of this, the fisherman was rejoiced, and said, This I will sell in the copper-market; for it is worth ten pieces of gold. He then shook it, and found it to be heavy, and said, I must open it, and see what is in it, and store it in my bag; and then I will sell the bottle in the copper-market. So he took out a knife, and picked at the lead until he extracted it from the bottle. He then laid the bottle on the ground, and shook it, that its contents might pour out; but there came forth from it nothing but smoke, which ascended towards the sky, and spread over the face of the earth; at which he wondered excessively. And after a little while, the smoke collected

together, and was condensed, and then became agitated, and was converted into an Afrite, whose head was in the clouds, while his feet rested upon the ground: his head was like a dome: his hands were like winnowing forks; and his legs like masts: his mouth resembled a cavern; his teeth were like stones; his nostrils like trumpets; and his eyes like lamps; and he had dishevelled and dust-coloured hair.

When the fisherman beheld this Afrite, the muscles of his sides quivered, his teeth were locked together, his spittle dried up, and he saw not his way. The Afrite, as soon as he perceived him, exclaimed, There is no deity but God: Solomon is the Prophet of God. O Prophet of God, slay me not; for I will never again oppose thee in word, or rebel against thee in deed!—O Marid,<sup>1</sup> said the fisherman, dost thou say, Solomon is the Prophet of God? Solomon hath been dead a thousand and eight hundred years; and we are now in the end of time. What is thy history, and what is thy tale, and what was the cause of thy entering this bottle? When the Marid heard these words of the fisherman, he said, There is no deity but God! Receive news, O fisherman!—Of what, said the fisherman, dost thou give me news? He

<sup>1</sup> A Marid is an evil Genie, of the most powerful class.



answered, Of thy being instantly put to a most cruel death. The fisherman exclaimed, Thou deservest, for this news, O master of the Afrites, the withdrawal of protection from thee, O thou remote!<sup>1</sup> Wherefore wouldst thou kill me? and what requires thy killing me, when I have liberated thee from the bottle, and rescued thee from the bottom of the sea, and brought thee up upon the dry land? The Afrite answered, Choose what kind of death thou wilt die, and in what manner thou shalt be killed.—What is my offence, said the fisherman, that this should be my recompense from thee? The Afrite replied, Hear my story, O fisherman.—Tell it then, said the fisherman, and be short in thy words; for my soul hath sunk down to my feet.

Know then, said he, that I am one of the heretical Genii: I rebelled against Solomon the son of David; and he sent to me his Vizier, who came upon me forcibly, and took me to him in bonds, and placed me before him: and when Solomon saw me, he offered up a prayer for protection against me, and exhorted me to embrace the faith, and to submit to his authority; but I refused; upon which he called for this bottle, and

<sup>1</sup> The word remote implies far from goodness: and is employed in relating a story, as a substitute for some opprobrious expression supposed to have been actually used.

confined me in it, and closed it upon me with the leaden stopper, which he stamped with the Most Great Name: he then gave orders to the Genii, who carried me away, and threw me into the midst of the sea. There I remained a hundred years; and I said in my heart, Whosoever shall liberate me, I will enrich him for ever:—but the hundred years passed over me, and no one liberated me: and I entered upon another hundred years; and I said, Whosoever shall liberate me, I will open to him the treasures of the earth;—but no one did so: and four hundred years more passed over me, and I said, Whosoever shall liberate me, I will perform for him three wants:—but still no one liberated me. I then fell into a violent rage, and said within myself, Whosoever shall liberate me now, I will kill him; and only suffer him to choose in what manner he will die. And, lo! now thou hast liberated me, and I have given thee thy choice of the manner in which thou wilt die.

When the fisherman had heard the story of the Afrite, he exclaimed, O Allah! that I should not have liberated thee but in such a time as this! Then said he to the Afrite, Pardon me, and kill me not, and so may God pardon thee; and destroy me not, lest God give power over thee to one who will destroy thee. The Marid answered,



I must positively kill thee; therefore choose by what manner of death thou wilt die. The fisherman then felt assured of his death; but he again implored the Afrite, saying, Pardon me by way of gratitude for my liberating thee.—Why, answered the Afrite, I am not going to kill thee but for that very reason, because thou hast liberated me.—O sheikh of the Afrites, said the fisherman, do I act kindly towards thee, and dost thou recompense me with baseness? But the proverb lieth not that saith,—

We did good to them, and they returned us the reverse; and such, by my life, is the conduct of the wicked.

Thus he who acteth kindly to the undeserving is recompensed in the same manner as the aider of Umm Amir.<sup>1</sup>

The Afrite, when he heard these words, answered by saying, Covet not life, for thy death is unavoidable. Then said the fisherman within himself, This is a Genie, and I am a man; and God hath given me sound reason; therefore, I will now plot his destruction with my heart and reason, like as he hath plotted with his cunning and perfidy. So he said to the Afrite, Hast thou

<sup>1</sup> An epithet of the hyaena.

determined to kill me ? He answered, Yes. Then said he, By the Most Great Name engraved upon the seal of Solomon, I will ask thee one question ; and wilt thou answer it to me truly ? On hearing the mention of the Most Great Name, the Afrite was agitated, and trembled, and replied, Yes ; ask, and be brief. The fisherman then said, How wast thou in this bottle ? It will not contain thy hand or thy foot ; how then can it contain thy whole body ?—Dost thou not believe that I was in it ? said the Afrite. The fisherman answered, I will never believe thee until I see thee in it. Upon this, the Afrite shook, and became converted again into smoke, which rose to the sky, and then became condensed, and entered the bottle by little and little, until it was all enclosed ; when the fisherman hastily snatched the sealed leaden stopper, and, having replaced it in the mouth of the bottle, called out to the Afrite, and said, Choose in what manner of death thou wilt die. I will assuredly throw thee here into the sea, and build me a house on this spot ; and whosoever shall come here, I will prevent his fishing in this place, and will say to him, Here is an Afrite, who to any person that liberates him will propose various kinds of death, and then give him his choice of one of them. On hearing these words of the fisherman, the Afrite endeavoured to escape ; but could not, finding



himself restrained by the impression of the seal of Solomon, and thus imprisoned by the fisherman as the vilest and filthiest and least of Afrites. The fisherman then took the bottle to the brink of the sea. The Afrite exclaimed, Nay! nay!—to which the fisherman answered, Yea, without fail! yea, without fail! The Marid then, addressing him with a soft voice and humble manner, said, What dost thou intend to do with me, O fisherman? He answered, I will throw thee into the sea; and if thou hast been there a thousand and eight hundred years, I will make thee to remain there until the hour of judgment. Did I not say to thee, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee? But thou didst reject my petition, and wouldst nothing but treachery; therefore God hath caused thee to fall into my hand, and I have betrayed thee.—Open to me, said the Afrite, that I may confer benefits upon thee. The fisherman replied, Thou liest, thou accursed!

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## THE STORY OF THE ENVIER AND THE ENVIED

KNOW, O my master, that there was a certain man who had a neighbour that envied him; and the more this person envied him, so much the more did God increase the prosperity of the former. Thus it continued a long time; but when the envied man found that his neighbour persisted in troubling him, he removed to a place where there was a deserted well; and there he built for himself an oratory, and occupied himself in the worship of God. Numerous fakirs assembled around him, and he acquired great esteem, people repairing to him from every quarter, placing firm reliance upon his sanctity; and his fame reached the ears of his envious neighbour, who mounted his horse, and went to visit him; and when the envied man saw him, he saluted him, and paid him the utmost civility. The envier then said to him, I have come hither to inform thee of a matter in which thou wilt find advantage, and for which I shall obtain a recompense in heaven. The envied man replied, May God requite thee for me with every blessing. Then, said the envier, Order the fakirs to retire to their cells, for the information



that I am about to give thee I would have no one overhear. So he ordered them to enter their cells: and the envier said to him, Arise, and let us walk together, and converse; and they walked on until they came to the deserted well before mentioned, when the envier pushed the envied man into this well, without the knowledge of anybody, and went his way, imagining that he had killed him.

But this well was inhabited by Genii, who received him unhurt, and seated him upon a large stone; and when they had done this, one of them said to the others, Do ye know this man? They answered, We know him not.—This, said he, is the envied man who fled from him who envied him, and took up his abode in this quarter, in the neighbouring oratory, and who entertaineth us by his zikr<sup>1</sup> and his readings; and when his envier heard of him, he came hither to him, and, devising a stratagem against him, threw him down here. His fame hath this night reached the Sultan of this city, who hath purposed to visit him to-morrow, on account of the affliction which hath befallen his daughter.—And what, said they, hath happened to his daughter? He answered, Madness; and her cure is the easiest of things. They asked him, What is it?—and he answered, The black

<sup>1</sup> Devotional repetitions of the name of God.

cat that is with him in the oratory hath at the end of her tail a white spot, of the size of a piece of silver ; and from this white spot should be taken seven hairs, and with these the damsel should be fumigated, and the madness would disappear, and not return to her ; so she would be instantly cured. And now it is our duty to take him out.

When the morning came, the fakirs saw the Sheikh rising out of the well ; and he became magnified in their eyes. And when he entered the oratory, he took from the white spot at the end of the cat's tail seven hairs, and placed them in a portfolio by him ; and at sunrise the King came to him, and when the Sheikh saw him, he said to him, O King, thou hast come to visit me in order that I may cure thy daughter. The King replied, Yes, O virtuous Sheikh.—Then, said the Sheikh, send some person to bring her hither ; and I trust in God, whose name be exalted, that she may be instantly cured. And when the King had brought his daughter, the Sheikh beheld her bound, and, seating her, suspended a curtain over her, and took out the hairs, and fumigated her with them ; whereupon the Marid cried out from over her head, and left her ; and the damsel immediately recovered her reason, and, veiling her face, said to her father,



What is this, and wherefore didst thou bring me to this place? He answered her, Thou hast nothing to fear;—and rejoiced greatly. He kissed the hand of the envied Sheikh, and said to the great men of his court who were with him, What shall be the recompense of this Sheikh for that which he hath done? They answered, His recompense should be that thou marry him to her.—Ye have spoken truly, said the King,—and he gave her in marriage to him, and thus the Sheikh became a connexion of the King; and after some days the King died, and he was made King in his place.

And it happened one day that this envied King was riding with his troops, and he saw his envier approaching; and when this man came before him he seated him upon a horse with high distinction and honour, and, taking him to his palace, gave him a thousand pieces of gold, and a costly dress; after which he sent him back from the city, with attendants to escort him to his house, and reproached him for nothing.—Consider, then, the pardon of the envied to the envier, and his kindness to him, notwithstanding the injuries he had done him.

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## THE STORY OF THE FIRST OF THE THREE LADIES OF BAGDAD

O PRINCE of the Faithful, my story is wonderful ; for these two bitches are my sisters, born to my father, but of another mother ; and I am the youngest of the three. After the death of our father who left us five thousand pieces of gold, these my two sisters married ; and when they had resided some time with their husbands, each of the latter prepared a stock of merchandise, and received from his wife a thousand pieces of gold, and they all set forth on a journey together, leaving me here ; but after they had been absent four years, my sisters' husbands lost all their property, and abandoned them in a strange land, and they returned to me in the garb of beggars. When I first saw them in this state, I knew them not ; and, as soon as I recognized them, I exclaimed, How is it that ye are in this condition ?—O our sister, they answered, thy inquiry now is of no use : the pen hath written what God hath decreed.—I sent them, therefore, to the bath, and having clad them in new apparel, said to them, O my sisters, ye are my elders, and I am young : so ye shall be to me in the places of my father and



mother. The inheritance which I shared with you God hath blessed ; partake then of its increase, for my affairs are prosperous ; and I and ye shall fare alike.—I treated them with the utmost kindness, and during a whole year they remained with me, and enriched themselves by the money that I had given them ; but after this period they said to me, It will be more agreeable to us to marry again, for we can no longer abstain from doing so.—O my sisters, I replied, Ye have seen no happiness in marriage : a good husband in this age is rarely found, and ye have already had experience of the marriage-state. They, however, heeded not my words ; but married against my consent : yet I gave them dowries from my own property, and continued to them my protection. They went to their husbands, and the latter, after they had resided with them a short time, defrauded them of all that they possessed, and, setting forth on a journey, left them destitute : so again they returned to me, and, in a state of nudity, implored my forgiveness, saying, Be not angry with us ; for though thou art younger than we thou hast more mature sense ; and we promise thee that we will never again mention the subject of marriage. I replied, Ye are welcome, O my sisters ; for I have no one dearer to me than yourselves :—and I received them, and treated them with every kindness, and

we remained happily together for the space of a year.

After this I resolved to fit out a vessel for a mercantile voyage : accordingly I stocked a large ship with various goods and necessary provisions, and said to my sisters, Will ye rather stay at home during my voyage, or will ye go with me?—to which they answered, We will accompany thee during the voyage, for we cannot endure to be separated from thee. I therefore took them with me, and we set sail ; but first I divided my property into two equal portions ; one of which I took with me, and the other I concealed, saying within myself, Perhaps some evil accident may happen to the ship, and our lives may be prolonged ; in which case, when we return we shall find that which will be of service to us.—We continued our voyage by day and night, till at length the vessel pursued a wrong course, and the captain knew not whither to steer. The ship had entered a different sea from that which we wished to cross, and for some time we knew it not ; but for ten days we had a pleasant wind, and after this, a city loomed before us in the distance. We asked the captain what was the name of this city ; and he answered, I know it not ; I have never seen it till this day, nor have I ever before in the course of my



life navigated this sea : but as we have come hither in safety, ye have nothing to do but to enter this city and land your goods, and, if ye find opportunity, sell or exchange there : if not, we will rest there two days, and take in fresh provisions. So we entered the port of the city, and the captain landed, and after a while returned to us, saying, Arise, and go up into the city, and wonder at that which God hath done unto his creatures, and pray to be preserved from his anger. And when we had entered the city, we found all its inhabitants converted into black stones. We were amazed at the sight, and as we walked through the market-streets, finding the merchandise and the gold and silver remaining in their original state, we rejoiced, and said, This must have been occasioned by some wonderful circumstance. We then separated in the streets, each of us attracted from his companions by the wealth and stuffs in the shops.

As for myself, I ascended to the citadel, which I found to be a building of admirable construction ; and, entering the King's palace, I found all the vessels of gold and silver remaining in their places, and the King himself seated in the midst of his chamberlains and viceroys and viziers, and clad in apparel of astonishing richness. Drawing nearer to him, I perceived that he was sitting upon a

throne, adorned with pearls and jewels, every one of the pearls shining like a star : his dress was embroidered with gold, and around him stood fifty mamelukes, attired in silks of various descriptions, and having in their hands drawn swords. Stupefied at this spectacle, I proceeded and entered the saloon of the Harem, upon the walls of which were hung silken curtains ; and here I beheld the Queen, attired in a dress embroidered with fresh pearls, and having upon her head a diadem adorned with various jewels, and necklaces of different kinds on her neck. All her clothing and ornaments remained as they were at first, though she herself was converted into black stone. Here also I found an open door, and, entering it, I saw a flight of seven steps, by which I ascended to an apartment paved with marble, furnished with gold-embroidered carpets, and containing a sofa of alabaster, ornamented with pearls and jewels ; but my eyes were first attracted by a gleam of light, and when I approached the spot whence it proceeded, I found a brilliant jewel of the size of an ostrich's egg, placed upon a small stool, diffusing a light like that of a candle. The coverings of the sofa above mentioned were of various kinds of silk, the richness of which would surprise every beholder ; and I looked at them with wonder. In this apartment I likewise



observed some lighted candles, and reflected that there must then have been some person there to light them. I passed thence to another part of the palace, and continued to explore the different apartments, forgetting myself in the amazement of my mind at all these strange circumstances, and immersed in thoughts respecting what I beheld, until the commencement of night, when I would have departed; but could not find the door; so I returned to the place in which were the lighted candles, and there I laid myself upon the sofa, and, covering myself with a quilt, repeated some words of the Coran, and endeavoured to compose myself to sleep; but I could not. I continued restless: and at midnight I heard a recitation of the Coran, performed by a melodious and soft voice; upon which I arose, and, looking about, saw a closet with an open door, and I entered it, and found that it was an oratory: lighted lamps were suspended in it, and upon a prayer-carpet spread on the floor sat a young man of handsome aspect. Wondering that he had escaped the fate of the other inhabitants of the city, I saluted him; and he raised his eyes, and returned my salutation: and I then said to him, I conjure thee by the truth of that which thou art reading in the Book of God, that thou answer the question which I am about to ask thee:—whereupon he smiled, and

replied, Do thou first acquaint me with the cause of thine entrance into this place, and then I will answer thy question: so I told him my story, and inquired of him the history of this city. Wait a little, said he;—and he closed the Coran, and, having put it in a bag of satin, seated me by his side. As I now beheld him, his countenance appeared like the full moon, and his whole person exhibited such perfect elegance and loveliness, that a single glance at him drew from me a thousand sighs, and kindled a fire in my heart. I repeated my request that he would give me an account of the city; and, replying, I hear and obey, he thus addressed me.

Know that this city belonged to my father and his family and subjects; and he is the King whom thou hast seen converted into stone; and the Queen whom thou hast seen is my mother. They were all Magi, worshipping fire in the place of the Almighty King; and they swore by the fire and the light, and the shade and the heat, and the revolving orb. My father had no son, till, in his declining years, he was blest with me, whom he reared until I attained to manhood. But, happily for me, there was, in our family, an old woman, far advanced in age, who was a Mohammedan, believing in God and his Apostle in her heart,



though she conformed with my family in outward observances: and my father confided in her, on account of the faithfulness and modesty that he had observed in her character, and showed her great favour, firmly believing that she held the same faith as himself; therefore, when I had passed my infancy, he committed me to her care, saying, Take him, and rear him, and instruct him in the ordinances of our faith, and educate him, and serve him in the best manner. The old woman accordingly received me, but took care to instruct me in the Mohammedan faith, teaching me the laws of purification, and the divine ordinances of ablution, together with the forms of prayer; after which she made me commit to memory the whole of the Coran. She then charged me to keep my faith a secret from my father, lest he should kill me; and I did so; and a few days after, the old woman died. The inhabitants of the city had now increased in their impiety and arrogance, and in their dereliction of the truth; and while they were in this state, they heard a crier proclaim with a voice like thunder, so as to be audible to both the near and distant, O inhabitants of this city, abstain from the worship of fire, and worship the Almighty King!—The people were struck with consternation, and, flocking to my father, the King of the city, said to him, What is this alarming

voice which hath astounded us by its terrible sound?—but he answered them, Let not the voice terrify you, nor let it turn you from your faith:—and their hearts inclined to his words; so they persevered in the worship of fire, and remained obstinate in their impiety during another year, until the return of the period at which they had heard the voice the first time. It was then heard a second time; and again, in the next year, they heard it a third time; but still they persisted in their evil ways until, drawing down upon themselves the abhorrence and indignation of Heaven, one morning, shortly after daybreak, they were converted into black stones, together with their beasts and all their cattle. Not one of the inhabitants of the city escaped, excepting me; and from the day on which this catastrophe happened I have continued occupied as thou seest, in prayer, and fasting, and reading the Coran: but I have become weary of this solitary state, having no one to cheer me with his company.

On hearing these words, I said to him, Wilt thou go with me to the city of Bagdad, and visit its learned men and lawyers, and increase thy knowledge? If so, I will be thy handmaid, though I am the mistress of my family; and have authority over a household of men. I have here a ship laden



with merchandise, and destiny hath driven us to this city, in order that we might become acquainted with these events: Our meeting was predestined.— In this manner I continued to persuade him until he gave his consent. I slept that night at his feet, unconscious of my state through excessive joy; and in the morning we arose, and entering the treasuries, took away a quantity of the lighter and most valuable of the articles that they contained, and descended from the citadel into the city, where we met the slaves and the captain, who were searching for me. They were rejoiced at seeing me, and, to their questions respecting my absence, I replied by informing them of all that I had seen, and related to them the history of the young man, and the cause of the transmutation of the people of the city, and of all that had befallen them, which filled them with wonder. But when my two sisters saw me with the young man, they envied me on his account, and malevolently plotted against me.

We embarked again, and I experienced the utmost happiness, chiefly owing to the company of the young man; and after we had waited a while till the wind was favourable, we spread our sails, and departed. My sisters sat with me and the young man; and, in their conversation with me,

said, O our sister, what dost thou purpose to do with this handsome youth? I answered, I desire to take him as my husband:—and, turning to him, and approaching him, I said, O my master, I wish to make a proposal to thee, and do not thou oppose it. He replied, I hear and obey:—and I then looked towards my sisters, and said to them, This young man is all that I desire, and all the wealth that is here is yours.—Excellent, they replied, is thy determination:—yet still they designed evil against me.—We continued our voyage with a favourable wind, and, quitting the sea of peril, entered the sea of security, across which we proceeded for some days, until we drew near to the city of Balsora, the buildings of which loomed before us at the approach of evening; but as soon as we had fallen asleep, my sisters took us up in our bed, both myself and the young man, and threw us into the sea. The youth, being unable to swim, was drowned: God recorded him among the company of the martyrs; while I was registered among those whose life was yet to be preserved: and accordingly, as soon as I awoke and found myself in the sea, the providence of God supplied me with a piece of timber, upon which I placed myself, and the waves cast me upon the shore of an island.



During the remainder of the night I walked along this island, and in the morning I saw a neck of land, bearing the marks of a man's feet, and uniting with the main land. The sun having now risen, I dried my clothes in its rays, and proceeded along the path that I had discovered until I drew near to the shore upon which stands the city, when I beheld a snake approaching me, and followed by a serpent which was endeavouring to destroy it: the tongue of the snake was hanging from its mouth in consequence of excessive fatigue, and it excited my compassion; so I took up a stone, and threw it at the head of the serpent, which instantly died: the snake then extended a pair of wings, and soared aloft into the sky, leaving me in wonder at the sight. At the time of this occurrence I had become so fatigued, that I now laid myself down and slept: but I awoke after a little while, and found a damsel seated at my feet, and gently rubbing them with her hands; upon which I immediately sat up, feeling ashamed that she should perform this service for me, and said to her, Who art thou, and what dost thou want?—How soon hast thou forgotten me! she exclaimed: I am she to whom thou hast just done a kindness, by killing my enemy: I am the snake whom thou savedst from the serpent; for I am a Fairy, and the serpent was a Genie at enmity with

me: and none but thou delivered me from him: therefore, as soon as thou didst this, I flew to the ship from which thy sisters cast thee, and transported all that it contained to thy house: I then sank it; but as to thy sisters, I transformed them by enchantment into two black bitches; for I knew all that they had done to thee: the young man, however, is drowned.—Having thus said, she took me up, and placed me with the two black bitches on the roof of my house: and I found all the treasures that the ship had contained collected in the midst of my house: nothing was lost. She then said to me, I swear by that which was engraved upon the seal of Solomon, that, if thou do not inflict three hundred lashes upon each of these bitches every day, I will come and transform thee in the like manner:—so I replied, I hear and obey:—and have continued ever since to inflict upon them these stripes, though pitying them while I do so.

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## THE BARBER'S STORY OF HIS SIXTH BROTHER

My sixth brother (Shacabac), O Prince of the Faithful, had his lips cut off. He was in a state of extreme poverty, possessing nothing of the goods of this perishable world; and he went forth one day to seek for something with which to stay his departing spirit, and on his way he beheld a handsome house, with a wide and lofty vestibule, at the door of which were servants, commanding and forbidding; whereupon he inquired of one of the persons standing there, who answered, This house belongeth to a man of the sons of the Barmecides. My brother, therefore, advanced to the door-keepers, and begged them to give him something; and they said, Enter the door of the house, and thou wilt obtain what thou desirest of its master. So he entered the vestibule, and proceeded through it a while until he arrived at a mansion of the utmost beauty and elegance, having a garden in the midst of it, unsurpassed in beauty by anything that had ever been seen: its floors were paved with marble, and its curtains were hanging around. He knew not in which direction to go; but advanced to the upper extremity; and

there he beheld a man of handsome countenance and beard, who, on seeing my brother, rose to him, and welcomed him, inquiring respecting his circumstances. He accordingly informed him that he was in want; and when the master of the house heard his words, he manifested excessive grief, and, taking hold of his own clothes, rent them, and exclaimed, Am I in the city, and thou in it hungry? It is a thing that I cannot endure! —Then promising him every kind of happiness, he said, Thou must stay and partake of my salt. But my brother replied, O my master, I have not patience to wait; for I am in a state of extreme hunger.

Upon this, the master of the house called out, Boy, bring the basin and ewer!—and he said, O my guest, advance, and wash thy hands. He then performed the same motions as if he were washing his hands; and called to his attendants to bring the table; whereupon they began to come and go as though they were preparing it; after which the master of the house took my brother, and sat down with him at this imaginary table, and proceeded to move his hands and lips as if he were eating; saying to my brother, Eat, and be not ashamed, for thou art hungry, and I know how thou art suffering from the violence of thy hunger.



My brother, therefore, made the same motions, as if he also were eating, while his host said to him, Eat, and observe this bread and its whiteness. To this, my brother at first made no reply; but observed in his own mind, Verily this is a man who loveth to jest with others:—so he said to him, O my master, in my life I have never seen bread more beautifully white than this, or any of sweeter taste. On which the host rejoined, This was made by a female slave of mine whom I purchased for five hundred pieces of gold. He then called out, Boy, bring to us the dish the like of which is not found among the viands of Kings!—and, addressing my brother, he said, Eat, O my guest; for thou art hungry, vehemently so, and in absolute want of food. So my brother began to twist about his mouth, and to chew, as in eating. The master of the house now proceeded to demand different kinds of viands, one after another; and, though nothing was brought, he continued ordering my brother to eat. Next he called out, Boy, place before us the chickens stuffed with pistachio-nuts:—and said to his guest, Eat that of which thou hast never tasted the like. O my master, replied my brother, verily this dish hath not its equal in sweetness of flavour:—and the host, thereupon, began to put his hand to my brother's mouth as though he were feeding.

him with morsels; and proceeded to enumerate to him the various different kinds of viands, and to describe their several excellences; while his hunger so increased that he longed for a cake of barley-bread. The master of the house then said to him, Hast thou tasted anything more delicious than the spices in these dishes? No, O my master, answered my brother.—Eat more then, resumed the host; and be not ashamed.—I have eaten enough of the meats, replied the guest. So the man of the house called to his attendants to bring the sweets; and they moved their hands about in the air as if they were bringing them; whereupon the host said to my brother, Eat of this dish; for it is excellent; and of these cakes, by my life! and take this one before the syrup runs from it.—May I never be deprived of thee, O my master! exclaimed my brother, proceeding to inquire of him respecting the abundance of musk in the cake.—This, answered the host, is my usual custom in my house: they always put for me, in each of the cakes, a mithkal<sup>1</sup> of musk, and half a mithkal of ambergris.—All this time my brother was moving his head and mouth, and rolling about his tongue between his cheeks, as if he were enjoying the sweets. After this, the

<sup>1</sup> About seventy-two grains.



master of the house called out to his attendants, Bring the dried fruits!—and again they moved about their hands in the air as though they were doing what he ordered; when he said to my brother, Eat of these almonds, and of these walnuts, and of these raisins;—and so on; enumerating the various kinds of dried fruits; and added again, Eat, and be not ashamed.—O my master, replied my brother, I have had enough, and have not power to eat anything more:—but the host rejoined, If thou desire, O my guest, to eat more, and to delight thyself with extraordinary dainties, by Allah! by Allah! remain not hungry.

My brother now reflected upon his situation, and upon the manner in which this man was jesting with him, and said within himself, By Allah, I will do to him a deed that shall make him repent before God of these actions! The man of the house next said to his attendants, Bring us the wine:—and, as before, they made the same motions with their hands in the air as if they were doing what he commanded; after which he pretended to hand to my brother a cup, saying, Take this cup, for it will delight thee:—and his guest replied, O my master, this is of thy bounty:—and he acted with his hand as though he were drinking it.—Hath it pleased thee?

said the host.—O my master, answered my brother, I have never seen anything more delicious than this wine.—Drink then, rejoined the master of the house, and may it be attended with benefit and health :—and he himself pretended to drink, and to hand a second cup to my brother, who, after he had affected to drink it, feigned himself intoxicated, and, taking his host unawares, raised his hand until the whiteness of his armpit appeared, and struck him such a slap upon his neck that the chamber rang at the blow ; and this he followed by a second blow ; whereupon the man exclaimed, What is this, thou vilest of the creation ?—O my master, answered my brother, I am thy slave, whom thou hast graciously admitted into thine abode, and thou hast fed him with thy provisions, and treated him with old wine, and he hath become intoxicated, and committed an outrage upon thee ; but thou art of too exalted dignity to be angry with him for his ignorance.

When the master of the house heard these words of my brother, he uttered a loud laugh, and said to him, Verily for a long time have I made game of men, and jested with all persons accustomed to joking and rudeness, but I have not seen among them any who could endure this trick, nor any who had sagacity to conform to all my



actions, excepting thee: now, therefore, I pardon thee; and be thou my companion in reality, and never relinquish me. He then gave orders to bring a number of the dishes above mentioned, and he and my brother ate together to satisfaction; after which they removed to the drinking-chamber, where female slaves like so many moons sang all kinds of melodies, and played on all kinds of musical instruments. There they drank until intoxication overcame them: the master of the house treated my brother as a familiar friend, became greatly attached to him, and clad him with a costly dress; and on the following morning they resumed their feasting and drinking. Thus they continued to live for a period of twenty years.

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## THE STORY OF ABON-HASSAN THE WAG; OR, THE SLEEPER AWAKENED

THERE was a merchant of Bagdad, in the reign of the Caliph Haroun Alrashid, and he had a son named Abon-Hassan the Wag. And this merchant died, leaving to his son vast wealth ; whereupon Abon-Hassan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth that he had appropriated to this purpose was consumed. And upon this he repaired to his associates and relations and boon-companions, and exposed to them his case, showing them how little property remained in his possession ; but none of them paid any regard to him, or uttered a word in reply. So he returned to his mother, with a broken heart, and told her of the treatment that he had experienced from his associates, that they would neither do him justice nor even reply to him. But she said, O Abon-Hassan, thus are the sons of this age : as long as thou hast anything, they draw thee



near to them; and when thou hast nothing, they cast thee off. She was grieved for him, and he sighed and wept.

He then sprang up, and went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognize him. Accordingly, every night, he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he caroused with him that night, until the morning: he then dismissed him; and after that, he would not salute him if he saw him.

Thus he continued to do for a whole year; after which, as he was sitting one day upon the bridge as usual, to see who might come towards him, Alrashid and certain of his domestics passed by in disguise; for the Caliph had experienced a contraction of the bosom, and come forth to amuse himself among the people. So Abon-Hassan laid hold upon him, and said to him, O my master, hast thou any desire for a repast and beverage?

And Alrashid complied with his request, saying to him, Conduct us. And Abon-Hassan knew not who was his guest. The Caliph proceeded with him until they arrived at Abon-Hassan's house: and when Alrashid entered, he found in it a saloon, such that if thou beheldest it, and lookedst towards its walls, thou wouldst behold wonders; and if thou observedst its conduits of water, thou wouldst see a fountain encased with gold. And after he had seated himself there, Abon-Hassan called for a slave-girl, like a twig of the Oriental willow, who took a lute, and extemporized and sang these verses:—

O thou who ever dwellest in my heart, while  
thy person is distant from my sight!

Thou art my soul; though I see it not, it is  
nearer to me than anything beside.

And when Alrashid heard these verses, he said to her, Thou hast performed well. God bless thee!—Her eloquence pleased him, and he wondered at Abon-Hassan and his entertainment.

He then said to Abon-Hassan, O young man, who art thou? Acquaint me with thy history, that I may requite thee for thy kindness.—But Abon-Hassan smiled, and replied, O my master, far be it from me that what hath happened should recur, and that I should be in thy company again



after this time!—And why so? said the Caliph, and why wilt thou not acquaint me with thy case?—So Abon-Hassan told him his story, and when the Caliph heard it, he laughed violently, and said, By Allah, O my brother, thou art excusable in this matter. Then a dish of roast goose was placed before him, and a cake of fine bread; and Abon-Hassan sat, and cut off the meat, and put morsels into the mouth of the Caliph, and they continued eating until they were satisfied; when the basin and ewer were brought, with the kali; and they washed their hands. After this, Abon-Hassan lighted for his guest three candles and three lamps, spread the wine-cloth, and brought clear, strained, old, perfumed wine, the odour of which was like fragrant musk, and, having filled the first cup, said, O my boon-companion, bashfulness is dismissed from us, with thy permission. Thy slave is by thee. May I never be afflicted by the loss of thee!—And he drank the cup, and filled the second, which he handed to the Caliph, waiting upon him as a servant. And the Caliph was pleased with his actions, and the politeness of his words, and said within himself, By Allah, I will certainly requite him for this! Abon-Hassan then, after he had kissed the cup, handed it to the Caliph, who accepted it from his hand, kissed it and drank it, and handed it back to him.

Abon-Hassan still continued serving him. He filled and drank, and filled again and handed the cup to the Caliph, after he had kissed it three times, reciting these verses :—

Thy presence with us is an honour, and we  
confess it to be so ;

And if thou absent thyself from us, we have  
none to fill thy place.

Drink, he added, and may it be attended with  
health and vigour.—And they drank and caroused  
until midnight.

After this, the Caliph said to his host, O Abon-Hassan, is there any service that thou wouldst have performed, or any desire that thou wouldst have accomplished? And Abon-Hassan answered, In our neighbourhood is a mosque, to which belong an Imam and four sheikhs, and whenever they hear music or any sport, they incite the Judge against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in my power, therefore, I would give each of them a thousand lashes, that I might be relieved from their excessive annoyance.

Alrashid replied, May Allah grant thee the accomplishment of thy wish! And without his being aware of it, he put into a cup a lozenge of



bhang, and handed it to him ; and as soon as it had settled in his stomach, he fell asleep immediately. Alrashid then arose and went to the door, where he found his young men waiting for him, and he ordered them to convey Abon-Hassan upon a mule, and returned to the palace ; Abon-Hassan being intoxicated and insensible. And when the Caliph had rested himself in the palace, he called for his Vizier Giafar, and Abdallah the son of Tahir, the Judge of Bagdad, and certain of his chief attendants, and said to them all, In the morning when ye see this young man (pointing to Abon-Hassan) seated on the royal couch, pay obedience to him, and salute him as Caliph, and whatsoever he commandeth you, do it. Then going in to his female slaves, he directed them to wait upon Abon-Hassan, and to address him as Prince of the Faithful ; after which he entered a private closet, and, having let down a curtain over the entrance, slept.

So when Abon-Hassan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him ; and a maid said to him, O our lord, it is the time for morning-prayer. Upon which he laughed, and, looking round about him, he beheld a pavilion whose walls were adorned with gold and ultra-

marine, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors ; and he saw vessels of gold and Chinaware and crystal, and furniture and carpets spread, and lighted lamps, and female slaves and eunuchs and other attendants ; whereat he was perplexed in his mind and said, By Allah, either I am dreaming, or this is paradise, and the abode of peace. And he closed his eyes. So a eunuch said to him, O my lord, this is not thy usual custom, O Prince of the Faithful. And he was perplexed at his case, and put his head into his bosom, and then began to open his eyes by little and little, laughing, and saying, What is this state in which I find myself ? And he bit his finger ; and when he found that the bite pained him, he cried, Ah !—and was angry. Then raising his head, he called one of the female slaves, who answered him, At thy service, O Prince of the Faithful ! And he said to her, What is thy name ? She answered, Cluster of Pearls. And he said, Knowest thou in what place I am, and who I am ?—Thou art the Prince of the Faithful, she answered, sitting in thy palace, upon the royal couch. He replied, I am perplexed at my case ; my reason hath departed, and it seemeth that I am asleep ; but what shall I say of my yesterday's guest ? I imagine nothing but that he is a devil,



or an enchanter, who hath sported with my reason.

All this time, the Caliph was observing him, from a place where Abon-Hassan could not see him. And Abon-Hassan looked towards the chief eunuch, and called to him. So he came, and kissed the ground before him, saying to him, Yes, O Prince of the Faithful. And Abon-Hassan said to him, Who is the Prince of the Faithful?—Thou, he answered. Abon-Hassan replied, Thou liest. And addressing another eunuch, he said to him, O my chief, as thou hopest for Allah's protection, tell me, am I the Prince of the Faithful?—Yea, by Allah, answered the eunuch: thou art at this present time the Prince of the Faithful, and the Caliph of the Lord of all creatures. And Abon-Hassan, perplexed at all that he beheld, said, In one night do I become Prince of the Faithful! Was I not yesterday Abon-Hassan; and to-day am I Prince of the Faithful?—He remained perplexed and confounded until the morning, when a eunuch advanced to him and said to him, May Allah grant a happy morning to the Prince of the Faithful! And he handed to him a pair of shoes of gold stuff, reticulated with precious stones and rubies; and Abon-Hassan took them, and after examining them a long time, put them into his sleeve. So the eunuch said to him, These are

shoes to walk in. And Abon-Hassan replied, Thou hast spoken truth. I put them not into my sleeve but in my fear lest they should be soiled.—He therefore took them forth, and put them on his feet. And shortly after, the female slaves brought him a basin of gold and a ewer of silver, and poured the water upon his hands; and when he had performed the ablution, they spread for him a prayer-carpet; and he prayed; but knew not how to do so. He continued his inclinations and prostrations until he had performed twenty rekahs; meditating and saying within himself, By Allah, I am none other than the Prince of the Faithful, in truth; or else this is a dream, and all these things occur not in a dream. He therefore convinced himself, and determined in his mind, that he was the Prince of the Faithful; and he pronounced the salutations, and finished his prayers. They then brought him a magnificent dress, and, looking at himself as he sat upon the couch; he retracted, and said, All this is an illusion, and a machination of the Genii.

And while he was in this state, lo, one of the mamelukes came in and said to him, O Prince of the Faithful, the chamberlain is at the door, requesting permission to enter.—Let him enter, replied Abon-Hassan. So he came in, and, having



kissed the ground before him, said, Peace be on thee, O Prince of the Faithful! And Abon-Hassan rose, and descended from the couch to the floor; whereupon the chamberlain exclaimed, Allah! Allah! O Prince of the Faithful! Knowest thou not that all men are thy servants, and under thy authority, and that it is not proper for the Prince of the Faithful to rise to any one?—Abon-Hassan was then told that Giafar the Barmecide, and Abdallah the son of Tahir, and the chiefs of the mamelukes, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation: after which, he called the Judge, who approached him, and said, At thy service, O Prince of the Faithful! And Abon-Hassan said to him, Repair immediately to such a street, and give a hundred pieces of gold to the mother of Abon-Hassan the Wag, with my salutation: then take the Imam of the mosque, and the four sheikhs, inflict upon each of them a thousand lashes; and when thou hast done that, write a bond against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city, mounted on beasts, with their faces to the tails, and hast proclaimed before them, This is the

recompense of those who annoy their neighbours;— And beware of neglecting that which I have commanded thee to do.—So the Judge did as he was ordered. And when Abon-Hassan had exercised his authority until the close of the day, he looked towards the chamberlain and the rest of the attendants, and said to them, Depart.

He then called for a eunuch who was near at hand, and said to him, I am hungry, and desire something to eat. And he replied, I hear and obey:—and led him by the hand into the eating-chamber, where the attendants placed before him a table of rich viands; and ten slave-girls stood behind his head. Abon-Hassan, looking at one of these, said to her, What is thy name? She answered, Branch of Willow. And he said to her, O Branch of Willow, who am I?—Thou art the Prince of the Faithful, she answered. But he replied, Thou liest, by Allah! Ye girls are laughing at me.—So she said, Fear Allah, O Prince of the Faithful: this is thy palace, and the female slaves are thine. And upon this he said within himself, It is no great matter to be effected by God, to whom be ascribed might and glory! Then the slave-girls led him by the hand to the drinking-chamber, where he saw what astonished the mind; and he continued to say within himself, No doubt



these are of the Genii, and this person who was my guest is one of the Kings of the Genii, who saw no way of requiting and compensating me for my kindness to him but by ordering his slaves to address me as Prince of the Faithful. All these are of the Genii. May Allah then deliver me from them happily!—And while he was thus talking to himself, lo, one of the slave-girls filled for him a cup of wine; and he took it from her hand and drank it; after which, the slave-girls plied him with wine in abundance; and one of them threw into his cup a lozenge of bhang; and when it had settled in his stomach, he fell down senseless.

Alrashid then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he recovered from his intoxication, in the latter part of the night, he found himself in the dark; and he called out, Branch of Willow! Cluster of Pearls!—But no one answered him. His mother, however, heard him shouting these names, and arose and came, and said to him, What hath happened to thee, O my son, and what hath befallen thee? Art thou mad?—And when he heard the words of his mother, he said to her, Who art thou, O ill-omened old woman, that thou addressest

the Prince of the Faithful with these expressions? She answered, I am thy mother, O my son. But he replied, Thou liest: I am the Prince of the Faithful, the lord of the countries and the people.—Be silent, she said, or else thy life will be lost. And she began to pronounce spells and to recite charms over him, and said to him, It seemeth, O my son, that thou hast seen this in a dream, and all this is one of the ideas suggested by the Devil. She then said to him, I give thee good news, at which thou wilt be rejoiced.—And what is it? said he. She answered, The Caliph gave orders yesterday to beat the Imam and the four sheikhs, and caused a bond to be written against them, confirmed by oath, that they shall not transgress henceforth against any one by their impertinent meddling; and he sent me a hundred pieces of gold, with his salutation. And when Abon-Hassan heard these words from his mother, he uttered a loud cry, with which his soul almost quitted the world; and he exclaimed, I am he who gave orders to beat the sheikhs, and who sent thee the hundred pieces of gold, with my salutation, and I am the Prince of the Faithful.

Having said this, he rose up against his mother, and beat her with an almond stick, until she cried out, O ye faithful. And he beat her



with increased violence until the neighbours heard her cries, and came to her relief. He was still beating her, and saying to her, O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me!—And when the people heard his words, they said, This man hath become mad. And not doubting his insanity, they came in and laid hold upon him, bound his hands behind him, and conveyed him to the madhouse. There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself. Thus he continued, stripped of his clothing, and chained by the neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldst not be in this predicament. And when he heard what his mother said, he replied, By Allah, thou hast spoken truth. It seemeth that I was only asleep, and dreamt that they made me Caliph, and assigned me servants and female slaves.—So his mother said to him, O my son, verily Satan doeth more than this. And he replied, Thou hast spoken truth, and I beg forgiveness of God for the actions committed by me.

They therefore took him forth from the madhouse, and conducted him into the bath ; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him ; and he said to his mother, O my mother, neither life nor eating, by myself, is pleasant to me. She replied, If thou desire to do according to thy will, thy return to the madhouse is most probable. Paying no attention, however, to her advice, he walked to the bridge, to seek for himself a cup-companion. And while he was sitting there, lo, Alrashid came to him, in the garb of a merchant ; for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abon-Hassan saw him, he said to him, A friendly welcome to thee, O King of the Genii ! So Alrashid said, What have I done to thee ?—What more couldst thou do, said Abon-Hassan, than thou hast done unto me, O filthiest of the Genii ? I have suffered beating, and entered the madhouse, and they pronounced me a madman. All this was occasioned by thee. I brought thee to my abode, and fed thee with the best of my food ; and after that, thou gavest thy Devils and thy slaves entire power over me, to make sport with my reason from morning to evening. Depart from me, therefore, and go thy way.



The Caliph smiled at this, and, seating himself by his side, addressed him in courteous language, and said to him, O my brother, when I went forth from thee, I inadvertently left the door open, and probably the Devil went into thee. Abon-Hassan replied, Inquire not respecting that which happened to me. And what possessed thee, he added, that thou leftest the door open, so that the Devil came in to me, and that such and such things befell me?—And he related to the Caliph all that had happened to him from first to last, while Alrashid laughed, but concealed his laughter: after which, the Caliph said to him, Praise be to God that He hath dispelled from thee that which thou hatest, and that I have seen thee again in prosperity! But Abon-Hassan replied, I will not take thee again as my boon-companion, nor as an associate to sit with me; for the proverb saith, He who stumbleth against a stone and returneth to it, is to be blamed and reproached:—and with thee, O my brother, I will not carouse, nor will I keep company with thee; since I have not found thy visit to be followed by good fortune to me.—The Caliph, however, said, I have been the means of the accomplishment of thy desire with regard to the Imam and the sheikhs.—Yes, replied Abon-Hassan. And Alrashid added, Perhaps something will happen to

thee that will rejoice thy heart more than that.—Then what dost thou desire of me? said Abon-Hassan.—My desire, answered Alrashid, is to be thy guest this night. And at length Abon-Hassan said, On the condition that thou swear to me by the inscription on the seal of Solomon the son of David (on both of whom be peace!) that thou wilt not suffer thy Afrites to make sport with me. And Alrashid replied, I hear and obey.

So Abon-Hassan took him to his abode, and put the food before him and his attendants, and they ate as much as satisfied them; and when they had finished eating, the servants placed before them the wine and exhilarating beverages, and they continued drinking and carousing until the wine rose into their heads. Abon-Hassan then said to the Caliph, O my boon-companion, in truth I am perplexed respecting my case. It seemeth that I was Prince of the Faithful, and that I exercised authority and gave and bestowed: and truly, O my brother, it was not a vision of sleep.—But the Caliph replied, This was the result of confused dreams. And having said this, he put a piece of bhang into the cup, and said, By my life, drink this cup.—Verily I will drink it from thy hand, replied Abon-Hassan. So he took the cup, and when he had drunk it, his head



fell before his feet. The Caliph then arose immediately, and ordered his young men to convey Abon-Hassan to the palace, and to lay him upon his couch, and commanded the female slaves to stand around him; after which he concealed himself in a place where Abon-Hassan could not see him, and ordered a slave-girl to take her lute and strike its chords over Abon-Hassan's head, and desired the other slave-girls to play upon their instruments.

It was then the close of the night, and Abon-Hassan, awaking, and hearing the sounds of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, O my mother! Whereupon the slave-girls answered, At thy service, O Prince of the Faithful! And when he heard this, he exclaimed, There is no strength nor power but in God, the High! the Great! Come to my help this night; for this night is more unlucky than the former!—He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the madhouse, and he saw the marks of the beating that he had suffered there. Then looking at the scene that surrounded him, he said, These are all of them of the Genii, in the shapes of human beings! I commit my affair unto Allah!

—And looking towards a mameluke by his side, he said to him, Bite my ear, that I may know if I be asleep or awake. The mameluke said, How shall I bite thine ear, when thou art the Prince of the Faithful? But Abon-Hassan answered, Do as I have commanded thee, or I will strike off thy head. So he bit it until his teeth met together, and Abon-Hassan uttered a loud shriek. —Alrashid (who was behind a curtain in a closet), and all who were present, fell down with laughter, and they said to the mameluke, Art thou mad, that thou bitest the ear of the Caliph? And Abon-Hassan said to them, Is it not enough, O ye wretches of Genii, that hath befallen me? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Genii into the shapes of human beings. I implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity, and the Two Preventives!—Upon this Alrashid exclaimed from behind the curtain, Thou hast killed us, O Abon-Hassan! And Abon-Hassan recognized him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Alrashid then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon-companions.



Abon-Hassan, after this, became a greater favourite with the Caliph than all the other boon-companions, so that he sat with the Caliph and his wife the lady Zobeide, the daughter of Kasim, and he married her female Treasurer, whose name was Nouzatalfuad. With this wife he resided, eating and drinking and enjoying a delightful life, until all the money that they possessed had gone; whereupon he said to her, O Nouzatalfuad! And she answered, At thy service.—I desire, said he, to practise a trick upon the Caliph, and thou shalt practise a trick upon the lady Zobeide, and we will obtain from them immediately two hundred pieces of gold, and two pieces of silk.—Do what thou desirest, replied she: and what, she asked, is it? He answered, We will feign ourselves dead. I will die before thee, and lay myself out: then do thou spread over me a napkin of silk, and unfold my turban over me, and tie my toes, and put upon my stomach a knife and a little salt: after which, dishevel thy hair, and go to thy lady Zobeide, and tear thy vest and slap thy face, and shriek. So she will say to thee, What is the matter with thee? And do thou answer her, May thy head long survive Abon-Hassan the Wag; for he is dead! Whereupon she will mourn for me, and weep, and will order her female Treasurer to give thee a hundred

pieces of gold, and a piece of silk, and will say to thee, Go, prepare his corpse for burial, and convey it forth to the grave. So thou shalt receive from her the hundred pieces of gold, and the piece of silk, and come hither. And when thou comest to me, I will rise, and thou shalt lay thyself down in my place, and I will go to the Caliph, and say to him, May thy head long survive Nouzatalfuad! And I will tear my vest, and pluck my beard; upon which he will mourn for thee, and will say to his Treasurer, Give to Abon-Hassan a hundred pieces of gold, and a piece of silk:—and he will say to me, Go, prepare her corpse for burial, and convey it forth to the grave. So I will come to thee.—And Nouzatalfuad was delighted with this, and replied, Truly this is an excellent stratagem!

She forthwith closed his eyes, and tied his feet, covered him with the napkin, and did all that her master told her; after which, she tore her vest, uncovered her head, and dishevelled her hair, and went to the lady Zobeide, shrieking and weeping. When the lady Zobeide, therefore, beheld her in this condition, she said to her, What is this state in which I see thee, and what hath happened unto thee, and what hath caused thee to weep? And Nauzatalfuad wept and shrieked, and said, O my mistress, may thy head long survive Abon-Hassan



the Wag; for he is dead! And the lady Zobeide mourned for him, and said, Poor Abon-Hassan the Wag! Then, after weeping for him a while, she ordered the female Treasurer to give to Nouzatalfuad a hundred pieces of gold, and a piece of silk, and said, O Nouzatalfuad, go, prepare his body for burial, and convey it forth. So she took the hundred pieces of gold, and the piece of silk, and, returning to her abode, full of joy, went to Abon-Hassan, and acquainted him with what had happened to her; upon which he arose and rejoiced, and girded his waist and danced, and took the hundred pieces of gold, with the piece of silk, and laid them up.

He then extended Nouzatalfuad, and did with her as she had done with him; after which, he tore his vest and plucked his beard and disordered his turban, and ran without stopping until he went in to the Caliph, who was in his hall of judgment; and in the condition above described, he beat his bosom. So the Caliph said to him, What hath befallen thee, O Abon-Hassan? and he wept, and said, Would that thy boon-companion had never been, nor his hour come to pass! The Caliph therefore said to him, Tell me. He replied, May thy head long survive, O my lord, Nouzatalfuad! And the Caliph exclaimed, There is no

deity but God!—and struck his hands together. He then consoled Abon-Hassan, and said to him, Mourn not: I will give thee a concubine in her stead. And he ordered his Treasurer to give him a hundred pieces of gold, and a piece of silk. The Treasurer therefore did as he was commanded, and the Caliph said to Abon-Hassan, Go, prepare her corpse for burial, and convey it forth, and make a handsome funeral for her. And he took what the Caliph gave him, and went to his abode joyful, and going in to Nouzatalfuad, said to her, Arise; for our desire is accomplished. She therefore arose, and he put before her the hundred pieces of gold, and the piece of silk. So she rejoiced; and they put these pieces of gold on the other pieces, and the piece of silk on the former one, and sat conversing, and laughing at each other.

But as to the Caliph, when Abon-Hassan parted from him, and went with the pretence of preparing the corpse of Nouzatalfuad for burial, he mourned for her, and, having dismissed the council, arose and went in, leaning upon Mesrour his Executioner, to console the lady Zobeide for the loss of her slave-girl. He found her, however, sitting weeping, and waiting for his arrival, that she might console him for the loss of Abon-Hassan



the Wag. The Caliph said, May thy head long survive thy slave-girl Nouzatafuad! But she replied, O my lord, Allah preserve my slave-girl! Mayest thou long survive thy boon-companion Abon-Hassan the Wag; for he is dead!—And the Caliph smiled, and said to his eunuch, O Mesrour, verily women are of little sense. By Allah, was not Abon-Hassan just now with me?—Upon this, the lady Zobeide said, after uttering a laugh from an angry bosom, Wilt thou not give over thy jesting? Is not the death of Abon-Hassan enough, but thou must make my slave-girl to be dead, as though we had lost them both, and thou must pronounce me of little sense?—The Caliph replied, Verily, Nouzatafuad is the person who is dead. And the lady Zobeide rejoined, In truth he was not with thee, nor didst thou see him; and none was with me just now but Nouzatafuad, who was mourning and weeping, with her clothes rent in pieces; and I exhorted her to have patience, and gave her a hundred pieces of gold, and a piece of silk; and I was waiting for thee, that I might console thee for the loss of thy boon-companion, Abon-Hassan the Wag; and I was going to send for thee. On hearing this, the Caliph laughed, and said, None is dead but Nouzatafuad. And the lady Zobeide said, No, no, O my lord: none is dead but Abon-Hassan. But the Caliph

now became enraged; the vein between his eyes, which was remarkable in members of the family of Hashim, throbbed, and he called out to Mesrour the Executioner, saying to him, Go forth and repair to the house of Abon-Hassan the Wag, and see which of the two is dead.

Mesrour, therefore, went forth running. And the Caliph said to the lady Zobeide, Wilt thou lay me a wager? She answered, Yes, I will, and I say that Abon-Hassan is dead.—And I, replied the Caliph, lay a wager, and say that none is dead but Nouzatalfuad; and our wager shall be, that I stake the Garden of Delight against thy pavilion, the Pavilion of the Pictures. And they sat waiting for Mesrour to return with the information.—Now as to Mesrour, he ran without ceasing until he entered the by-street in which was the house of Abon-Hassan the Wag. Abon-Hassan was sitting reclining against the window, and, turning his eyes, he saw Mesrour running along the street. So he said to Nouzatalfuad, It seemeth that the Caliph, after I went forth from him, dismissed the court, and hath gone in to the lady Zobeide to console her, and that she, on his arrival, hath arisen and consoled him, and said to him, May God largely compensate thee for the loss of Abon-Hassan the Wag!—whereupon the



Caliph hath said to her, None is dead but Nouzatalfuad. May thy head long survive her!— And she hath replied, None is dead but Abon-Hassan the Wag, thy boon-companion. And he hath said again to her, None is dead but Nouzatalfuad. So they have become obstinate, and the Caliph hath been enraged, and they have laid a wager, in consequence of which, Mesrour the Executioner hath been sent to see who is dead. It is therefore the more proper that *thou* lay thyself down, that he may see thee, and go and inform the Caliph, who will thereupon believe my assertion.

Accordingly Nouzatalfuad extended herself, and Abon-Hassan covered her with her veil, and seated himself at her head, weeping. And lo, Mesrour the eunuch came up into the house of Abon-Hassan, and saluted him, and saw Nouzatalfuad stretched out; upon which he uncovered her face, and exclaimed, There is no deity but God! Our sister Nouzatalfuad is dead! How speedy was the stroke of fate! May Allah have mercy upon her, and acquit thee of responsibility! —He then returned, and related what had happened before the Caliph and the lady Zobeide laughing as he spoke. So the Caliph said to him, O thou accursed, this is not a time for laugh-

ing. Tell us which of them is dead.—He therefore replied, By Allah, O my lord, verily Abon-Hassan is well, and none is dead but Nouzatalfuad. And upon this the Caliph said to Zobeide, Thou hast lost thy pavilion in thy play. And he laughed at her, and said, O Mesrour, relate to her what thou sawest. So Mesrour said to her, In truth, O my mistress, I ran incessantly until I went in to Abon-Hassan in his house; whereupon I found Nouzatalfuad lying dead, and Abon-Hassan sitting at her head, weeping; and I saluted him and consoled him, and seated myself by his side; and, uncovering the face of Nouzatalfuad, I beheld her dead, with her face swollen, I therefore said to him, Convey her forth presently to the grave, that we may pray over her. And he replied, Yes. And I came, leaving him to prepare her corpse for burial, in order to inform you.—Upon this, the Caliph laughed, and said, Tell it again and again to thy mistress, the person of little sense. But when the lady Zobeide heard the words of Mesrour, she was enraged, and said, None is deficient in sense but he who believeth a slave. And she abused Mesrour, while the Caliph continued laughing; and Mesrour was displeased, and said to the Caliph, He spoke truth who said, that women are deficient in sense and religion.



The lady Zobeide then said, O Prince of the Faithful, thou sportest and jestest with me, and this slave deceiveth me for the purpose of pleasing thee; but I will send, and see which of them is dead. The Caliph replied, Do so. And she called to an old woman, a confidential slave, and said to her, Repair quickly to the house of Nouzatalfuad, and see who is dead, and delay not thy return. And she threw money to her. So the old woman went forth running; the Caliph and Mesrour laughing. The old woman ran without ceasing until she entered the street; when Abon-Hassan saw her and knew her; and he said to his wife, O Nouzatalfuad, it seemeth that the lady Zobeide hath sent to us to see who is dead, and hath not believed what Mesrour hath said respecting thy death: wherefore she hath sent the old woman, to ascertain the truth of the matter. It is therefore more proper now for *me* to be dead, that the lady Zobeide may believe thee.

Then Abon-Hassan laid himself along, and Nouzatalfuad covered him, and bound his eyes and his feet, and seated herself at his head, weeping. And the old woman came in to Nouzatalfuad, and saw her sitting at the head of Abon-Hassan, weeping, and enumerating his merits; and when Nouzatalfuad saw the old woman, she shrieked, and said to her,

See what hath befallen me ! Abon-Hassan hath died and left me single and solitary!—Then she shrieked again, and tore her clothes in pieces, and said to the old woman, O my mother, how good he was ! The old woman replied, Truly thou art excusable ; for thou hadst become habituated to him, and he had become habituated to thee.—And knowing how Mesrour had acted to the Caliph and the lady Zobeide, she said to Nouzatalfuad, Mesrour is about to cause a quarrel between the Caliph and the lady Zobeide.—And what is this cause of quarrel, O my mother ? said Nouzatalfuad. The old woman answered, O my daughter, Mesrour hath come to them and told them that thou wast dead, and that Abon-Hassan was well.—O my aunt, replied Nouzatalfuad, I was just now with my lady, and she gave me a hundred pieces of gold, and a piece of silk : and see thou my condition, and what hath befallen me. I am perplexed ; and what shall I do, single and solitary ? Would that I had died, and that he had lived !—Then she wept, and the old woman wept with her, and advancing, and uncovering the face of Abon-Hassan, saw his eyes bound, and swollen from the bandage. And she covered him, and said, Truly, O Nouzatalfuad, thou hast been afflicted for Abon-Hassan. And she consoled her, and went forth from her running until she



went in to the lady Zobeide, when she related to her the story; on hearing which, the lady Zobeide laughed, and said, Tell it to the Caliph who hath pronounced me of little sense, and caused this ill-omened, lying slave to behave arrogantly towards me. But Mesrour said, Verily this old woman lieth; for I saw Abon-Hassan in good health, and it was Nouzatalfuad who was lying dead. The old woman replied, It is thou who liest, and thou desirest to excite a quarrel between the Caliph and the lady Zobeide. Mesrour rejoined, None lieth but thou, O ill-omened old woman, and thy lady believeth thee, for she is disordered in mind. And upon this, the lady Zobeide cried out at him, enraged at him and at his words; and she wept.

At length the Caliph said to her, I lie, and my eunuch lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh truth. So Mesrour said, Arise with us, that I may bring misfortunes upon this ill-omened old woman, and bastinado her for her lying.—O thou imbecile in mind! exclaimed the old woman: is thy sense like mine? Nay, thy sense is like that of the hen.—And Mesrour was enraged at her words, and would have laid violent hands upon her; but the lady Zobeide,

having pushed him away from her, said to him, immediately will her veracity be distinguished from thine, and her lying from thine. They all four arose, laying wagers with each other, and went forth and walked from the gate of the palace until they entered the gate of the street in which dwelt Abon-Hassan the Wag; when Abon-Hassan saw them, and said to his wife Nouzatalfuad, In truth, everything that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken. It seemeth that the old woman hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesrour the eunuch, and they have laid wagers respecting our death: so the Caliph and the eunuch and the lady Zobeide and the old woman have all four come to us—And upon this Nouzatalfuad arose from her extended position, and said, What is to be done? Abon-Hassan answered her, We will both feign ourselves dead, and lay ourselves out, and hold in our breath. And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their breath, lying with their heads in the direction of the Kebla, and covered themselves with the veil. Then the Caliph and Zobeide and Mesrour and



the old woman entered the house of Abon-Hassan the Wag, and found him and his wife extended as if they were dead. And when the lady Zobeide saw them, she wept, and said, They continued to assert the death of my female slave until she actually died; but I imagine that the death of Abon-Hassan so grieved her that she died after him in consequence of it. The Caliph, however, said, Do not prevent me with thy talk and assertions; for she died before Abon-Hassan, because Abon-Hassan came to me with his clothes torn in pieces, and with his beard plucked, and striking his bosom with two clods; and I gave him a hundred pieces of gold, with a piece of silk, and said to him, Go, prepare her body for burial, and I will give thee a concubine better than her, and she shall serve in her stead:—and it appears that her loss was insupportable to him; so he died after her. I have therefore overcome thee, and gained thy stake.—But the lady Zobeide replied in many words, and a long dispute ensued between them.

The Caliph then seated himself at the heads of the two pretended corpses, and said, By the tomb of the Apostle of Allah (God favour and preserve him!), and by the tombs of my ancestors, if any one would acquaint me which of them died before the other, I would give him a thousand

pieces of gold. And when Abon-Hassan heard these words of the Caliph, he quickly rose and sprang up, and said, It was I who died first, O Prince of the Faithful. Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn.—Then Nouzatalfuad arose and sat up before the Caliph and the lady Zobeide, who rejoiced at their safety. But Zobeide chid her female slave. The Caliph and the lady Zobeide congratulated them both on their safety, and knew that this pretended death was a stratagem for the purpose of obtaining the gold: so the lady Zobeide said to Nouzatalfuad, Thou shouldst have asked of me what thou desiredst without this proceeding, and not have tortured my heart on thine account.—I was ashamed, O my mistress, replied Nouzatalfuad.—But as to the Caliph, he was almost senseless from laughing, and said, O Abon-Hassan, thou hast not ceased to be a wag, and to do wonders and strange acts. Abon-Hassan replied, O Prince of the Faithful, this stratagem I practised in consequence of the dissipation of the wealth that I received from thy hand; for I was ashamed to ask of thee a second time. When I was alone, I was not tenacious of wealth; but since thou hast married me to this female slave who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession



was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and the piece of silk, all of which are an alms of our lord. And now make haste in giving me the thousand pieces of gold, and acquit thyself of thine oath.

At this the Caliph and the lady Zobeide both laughed; and after they had returned to the palace, the Caliph gave to Abon-Hassan the thousand pieces of gold, saying to him, Receive them as a gratuity on account of thy safety from death. In like manner also the lady Zobeide gave to Nouzalfuad a thousand pieces of gold, saying to her the same words. Then the Caliph allotted to Abon-Hassan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator of palaces and houses, and the replenisher of the graves.

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## THE FOURTH VOYAGE OF SINDBAD THE SAILOR

KNOW, O my brothers, that when I returned to the city of Bagdad, and met my companions and my family and my friends, and was enjoying the utmost pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea-voyage, and, having packed up many bales, more than usual, I went from the city of Bagdad to the city of Balsora, where I embarked my bales in a ship, and joined myself to a party of the chief men of Balsora, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a



period of nights and days, from island to island and from sea to sea, until a contrary wind arose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating, and humbling ourselves to God (whose name be exalted!), there arose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half a day, after which I abandoned myself; but God (whose name be exalted!) aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the following day, shortly before the mid-time between sunrise and noon a wind arose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and

found upon it abundant herbs ; so we ate some of them to stay our departing spirits, and to sustain us ; and passed the next night upon the shore of the island. And when the morning came, and diffused its light and shone, we arose and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat ; and they brought to us some food, such as we knew not, nor in our lives had we seen the like of it ; wherefore my stomach consented not to it, and I ate none of it in comparison with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted!), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupefied, and they ate like madmen, and their states became changed. Then the people brought to them coco-nut oil, and gave them to drink of it, and anointed them with it ; and when my companions drank of that oil, their eyes



became turned in their faces, and they proceeded to eat of that food contrary to their usual manner. Upon this, therefore, I was confounded respecting their case, and grieved for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them attentively, and lo, they were a Magian people, and the King of their city was a ghoul; and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind became stupefied, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to eat and drink in abundance of that food and oil, until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise cooking it. So when I saw them do thus, I was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and

went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth from that place, walked along the island to a distance. And I saw a herdsman sitting upon something elevated in the midst of the sea; and I certified myself of him, and lo, he was the man to whom they had committed my companions that he might pasture them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that naught of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest.



Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not, nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I was tired and hungry and thirsty: so I began to eat of the herbs and vegetables that were upon the island, and continued to eat of them till I was satiated, and my departing spirit was stayed; after which I arose and walked on again over the island; and thus I ceased not to do all the day and the next night; whenever I was hungry, eating of the vegetables.

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and rested not until I came up to it, after sunset; and I looked at it with a scrutinizing eye, while I was yet distant from it, and with a fearful

heart in consequence of what I had suffered both at first and afterwards ; and lo, it was a party of men gathering pepper. And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, Who art thou, and whence hast thou come? I answered them, Know ye, O people, that I am a poor foreigner. And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered ; whereupon they said, By Allah, this is a wonderful thing ! But how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can any pass by them?—So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on my safety, and wondered at that which had befallen me. Then they made me sit among them until they had finished their work, and brought me some good food. I therefore ate of it, being hungry, and rested with them a while ; after which they took me and embarked with me in a vessel, and went to their island and their abodes. They then took me to their King,



and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Bagdad until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me ; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat ; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then arose from the presence of the King, and diverted myself with a sight of his city ; and lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease ; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles ; whereat I

wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle? for therein is ease to the rider, and additional power. He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it.—And I said to him, Wilt thou permit me to make for thee a saddle to ride upon and to experience the pleasure of it? He answered me, Do so. I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it. Afterwards I took some wool, and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it, and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted



with that saddle ; and he gave me a large present, as a reward for that which I had done for him. And when his Vizier saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle ; and the blacksmith, the mode of making stirrups ; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour ; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city ; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what dost thou desire of me, O King ? For I will not reject that which thou shalt say, since thou hast shown favour and

kindness and beneficence to me, and (praise be to God!) I have become one of thy servants.— And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say. And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore dost thou not reply to me, O my son? And I answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Cadi and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house; standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself, When I set forth on my voyage to my country, I will take her with me.



But every event that is predestined to happen to a man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) destroyed the wife of my neighbour; and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted!—But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life? So I replied, O my brother, return to thy reason, and do not proclaim thine own death; for thou art well, in prosperity and health. But he said to me, O my companion, by thy life, to-morrow thou wilt lose me, and never in thy life wilt thou see

me again.—And how so? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly vile, and none can endure it!—And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with all her apparel and ornaments and wealth, taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and



when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit.—So I said within myself, By Allah, this death is more grievous than the first death! I then went to their King, and said to him, O my lord, how is it that ye bury the living with the dead in your country? And he answered me, Know that this is our custom in our country: when the husband dieth, we bury with him his wife; and when the wife dieth, we bury with her her husband, alive; that we may not separate them in life nor in death; and this custom we have received from our forefathers. And I said, O King of the age, and in like manner the foreigner like me, when his wife dieth among you, do ye with him as ye have done with this man? He answered me, Yes: we bury him with her, and do with him as thou hast seen. And when I heard these words from him, my gall-bladder almost burst by reason of the violence of my grief and mourning for myself; my mind was stupefied, and I became fearful lest my wife should die before me and they should bury me alive with her. Afterwards, however, I comforted myself, and said, Perhaps I shall die before her: and no one knoweth which will precede and which

will follow. And I proceeded to beguile myself with occupations.

But a short time had elapsed after that when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her, and they washed her, and decked her with the richest of her apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and let me down into that pit. And lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not



loose myself. So they threw the ropes down upon me, and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable; and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth to me and befalleth me!—I knew not night from day; and I sustained myself with little food, not eating until hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, There is no strength nor power but in God, the High, the Great! What tempted me to marry in this city? And every time that I say, I have escaped from a calamity,—I fall into a calamity that is more mighty than the preceding one! By Allah, this is an abominable death to die! Would that I had been drowned in the sea, or had died upon the mountains! It had been better for me than this evil death!—And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burnt my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it, and I

swallowed after it a little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in a side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do thus until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter? And behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping and crying out for herself; and they let down with her a large quantity of food and water. I saw the woman; but she saw not me; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my



hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head; whereupon she fell down senseless; and I struck her a second and a third time, till she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and trinkets. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, What can this be? I then arose and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me; and lo, it was a wild beast. But I followed it to the upper part of the cavern, and thereupon a light appeared to me from a small spot, like a star. Sometimes it appeared to me, and some-

times it was concealed from me. Therefore when I saw it, I advanced towards it; and the nearer I approached to it, the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern communicating with the open country; and I said within myself, There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure in this place. I meditated in my mind a while, and advanced towards the light; and lo, it was a breach in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this breach. When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that breach, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access. So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that crevice into the cavern, and removed all the food and water that was in it,



that I had saved. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with precious stones, and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the crevice to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and killed that person, whether male or female; after which I went forth from the breach, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment of the clothes of the dead, and tied it to a staff, and ran with it along the sea-shore, making a signal to the people with that

garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me and heard my voice, and sent to me a boat in which was a party of men from the ship; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen any one who hath come unto it? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, with some of my goods, and God facilitated my landing at this place, with my goods, by means of my exertion and my skill, after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave clothes, and proceeded with me until they took me up into the ship, to the master, and all my things with me. And the master said to me, O man, how didst thou arrive at this place, which is a great mountain, with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen anything there excepting the wild beasts and birds. I answered him, I am a merchant. I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was



submerged ; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with him.—And I acquainted them not with the events that had befallen me in the city, or in the cavern ; fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship some of the best of my property, saying to him, O my master, thou hast been the means of my escape from this mountain : therefore receive from me this as a recompense for the favour which thou hast done to me. But he would not accept it from me ; and he said to me, We take nothing from any one ; and when we behold a shipwrecked person on the shore of the sea or on an island, we take him with us, and feed him and give him to drink ; and if he be naked, we clothe him ; and when we arrive at the port of safety, we give him something of our property as a present, and act towards him with kindness and favour for the sake of God, whose name be exalted !—So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to

escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course until we arrived at the Island of the Bell, whence after six days we arrived at the Island of Kela. Then we came to the Kingdom of Kela, which is adjacent to India, and in it are a mine of lead and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell, which is two days' journey in extent.—At length, by the providence of God, we arrived in safety at the city of Balsora, where I landed, and remained a few days; after which I came to the city of Bagdad, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment.—Such were the most wonderful of the events that happened to me in the course of the fourth voyage.



## THE HISTORY OF BABA ABDALLA THE BLIND MAN

I WAS born at Bagdad, and inherited a little property from my father and mother, who died within a few days of each other. Although I had but little experience of life, I did not, after the usual fashion of young men, waste my fortune in a short time in idle, vicious extravagance. On the contrary, I was always anxious to increase it by my industry, with all the care and trouble I could bestow. At length I became so rich that I possessed fourscore camels of my own, which I let out to the caravan merchants, who paid me large sums for every journey they made in different parts of your majesty's extended empire, and on every occasion I accompanied them.

Thus successful, I was seized with an earnest desire to become still richer. One day I was returning from Balsora with my camels unladen. I had driven them to that city with goods to be embarked for India. I now turned them loose to feed in a spot far distant from any habitation, and where the abundance of the pasture had induced me to halt. A dervish, who was going on foot

to Balsora, came up, and sat near me to refresh himself after his fatigue. I asked him whence he came, and whither he was going ; he put the same questions to me ; and after we had mutually satisfied each other's curiosity, we produced our provisions, and sat down to eat and drink together.

During our repast we conversed upon many indifferent subjects ; but at length the dervish told me that in a place not far off he knew of a treasure of immense value, so large and rich, that if my fourscore camels should all be laden from thence with gold and jewels, it would seem as if nothing had been taken away from the mass.

This good news at once surprised and delighted me. I was quite bewildered and confused with the joy I felt. I did not think the dervish would care to impose upon me. Therefore, embracing him fervently, I cried, My good dervish, I see plainly that you have little regard for the things of this world : of what use to you, therefore, is the knowledge of this treasure ? You are alone, and could by yourself carry off but a very small part of it : show me where it is, and I will load my fourscore camels from it, and will present you with one of them in return for the profit and advantage you will have procured for me.

My offer was absurdly small, no doubt, but it



appeared to me considerable, so entirely had avarice gained possession of my heart from the time when the dervish imparted to me this secret ; and I considered the threescore and nineteen loads which would be mine as nothing in comparison with the one of which I should deprive myself by giving it to him.

The dervish, who immediately saw my greed and covetousness, took no offence at the unreasonable offer I had just made him, but said, without the least emotion : O my brother, you see plainly that what you offer me is in no proportion to the favour you request. I was not obliged to say a word to you of the treasure, and might have kept my secret ; but what I have so frankly told you must convince you that I had, and still have, a sincere desire to oblige you, and to give you cause to remember me for ever, by making your fortune while I make my own. I have now another proposal, more just and equitable, to make to you ; it is for you to consider whether you will accept it. You said, continued the dervish, that you possessed fourscore camels. I am ready to lead you to the place where the treasure lies ; we will together load these camels with as much of the gold and jewels as they can carry ; but upon condition that when they have all been laden you

shall give up one-half of them with their burden, and shall retain the other half for yourself. Thereupon we will separate, and go where we please; you with your share, and I with mine. You see this division is perfectly equitable; for if you give up to me forty camels, you will by my means have gained enough to purchase a thousand.

I could not deny that the proposal of the dervish was very fair; nevertheless, instead of considering the great wealth which would accrue to me from acceding to it, I looked upon giving up the half of my camels as a great loss, particularly when I thought the dervish would be as rich as myself; so that I already repaid with ingratitude a favour of the purest generosity which I was about to receive from the dervish. But there was no room for hesitation; I must at once accept the terms, or be prepared all my life after to repent that entirely by my own fault I had lost an opportunity of making a large fortune.

I at once collected my camels, and we proceeded together. After travelling some time, we arrived at a spacious valley, the entrance to which was very narrow. My camels could only pass one by one; but as the space by degrees grew wider, they could easily afterwards go on



several together. The two mountains which bounded this valley formed nearly a circle, and were so high, so steep, and so inaccessible that we had no reason to fear any mortal could see us.

When we had arrived within the pass of the mountains, the dervish said, Let us go no farther. Stop your camels, and make them lie down on the spot before you, that we may have no trouble in loading them ; and when you have done this, I will go before you to the entrance of the place where the treasure is deposited. I did as the dervish requested me, and went to him directly. I found him with a flint and steel in his hand, collecting a little dry wood for a fire. As soon as he had kindled a flame, he threw upon it some perfume, at the same time uttering some mystic words which I could not understand, and immediately a thick smoke rose into the air. The dervish caused this smoke to part, and in a moment, although the rock which was between the mountains and rose perpendicularly to a considerable height, showed not the slightest trace of an opening, an entrance nevertheless appeared through the rock itself, like a passage, with folding doors admirably carved out of the solid stone.

This opening displayed to our view, in a vast cavern sunk in the rock, a magnificent palace, the

work rather of genii than of man, for man would never think of under taking any structure so bold and astonishing. But I did not think of this at the time ; I was not even struck with the infinite richness of what was to be seen on all sides ; but without stopping to notice the admirable order in which this great treasure had been arranged, I ran to the first heap of gold I saw, as an eagle darts upon his prey, and poured into a sack, with which I had provided myself, as much money as I thought I could carry: the sacks were large, and I would fain have filled them all, but was obliged to think of the strength of my camels. The dervish was similarly employed, but I perceived that he confined himself to the jewels. He explained to me the reason of this; I then followed his example, and we carried off a much greater proportion of precious stones than of gold. After we had filled our sacks and loaded the camels, nothing remained to be done but to close the treasure-house again and depart.

Before we quitted the treasure, however, the dervish went to a part of the building where there were many vases of gold, in a variety of shapes and fashions, as well as some of other precious materials ; and I observed that he took from one of these a small box of a certain wood, with which



I was unacquainted, which he put into his bosom after he had shown me that it contained only a sort of ointment.

The dervish went through the same ceremony in closing up the treasure that he had performed in opening it; and after he had uttered certain words the door shut upon it, and the rock appeared with the same unbroken surface it had before exhibited.

We then divided our camels, and made them all rise with their burdens. I placed myself at the head of the forty which I had reserved for myself, and the dervish began to lead away those which I had given up to him.

We passed one by one through the same narrow path by which we had entered the valley, and then travelled on together till we came to the great road, where we were to separate; he to pursue his journey to Balsora, and I to return to Bagdad. I thanked him in the strongest terms, such as best marked my gratitude, for his great kindness in having preferred me to all others, and making me the sharer of so much wealth. We embraced each other with the highest satisfaction, and after a cordial farewell we parted.

I had taken but a few steps towards overtaking

my camels, who were accustomed to travel on in the road into which I drove them, before the demon of ingratitude and envy got possession of my heart. I lamented the loss of my forty camels, and still more the wealth they carried. The dervish has no occasion for all this wealth, said I to myself. He is master of the whole treasure, and can help himself to as much as he chuses. Thus I gave myself up to thoughts of the blackest ingratitude, and instantly determined to take from my benefactor his camels and their burdens.

In order to accomplish my purpose, I made my camels halt. I then ran after the dervish, calling to him as loud as I could to make him understand that I had something more to say to him; and I made signs to him to stop his camels also, and to wait for me. He heard my voice, and stood still.

When I had come up to him, I exclaimed: O my dear brother, so soon as I had quitted you, I thought of a thing which I never alluded to before, and which, perhaps, you yourself have never yet considered. You are a good dervish, used to live in great tranquillity, free from all worldly care, and with no other idea than that of serving Allah. You can have no conception, I am sure, of the trouble you have undertaken by encumbering



yourself with the care of so many camels. Believe me, you had better take away only thirty; and I conjecture you will have quite difficulty enough in managing them. You may leave the rest to me—I am used to them. I believe you are right, said the dervish, who found himself in no position to dispute the matter with me; and I confess, added he, that I never thought of this. I begin already to feel uneasy at the thought of what you now represent to me. Select the ten that please you best, and take them away; and the blessing of heaven go with you.

I chose ten of the camels, and after turning them back, I put them in the road to follow mine. I did not think the dervish would have allowed himself to be so easily persuaded. This increased my cupidity, and I flattered myself I should have but little trouble in obtaining ten camels more.

In fact, instead of thanking the dervish for the rich present he had just made me, I said again, Brother, from the concern I take in your peace, I cannot determine to quit you without beseeching you to consider once more how difficult it is to manage thirty laden camels, particularly for a man like you, unaccustomed to this sort of work. You would find it much better to repeat the favour you have just conferred upon me. What

I say, you see, is not so much for my own sake and for my own advantage, as for your satisfaction. Think of yourself, therefore, and turn over these other ten camels to a person like me, to whom it will be no more trouble to take care of a hundred than of a single one.

What I said had just the effect I wished; and the dervish gave up to me, without any objection, the ten camels I demanded; so that there remained with him no more than twenty, while I possessed for my share sixty, all laden with a burden the value of which exceeded the wealth of many princes. After this I think I ought to have been contented. But, like a person in a dropsy, who grows more thirsty the more he drinks, I became still more earnest than before to obtain the last twenty, of which the dervish yet held possession.

I redoubled my solicitations, my entreaties, and my importunity, to induce the dervish to give me up ten of those twenty. He readily consented; and when only ten remained in his care, I embraced him, and conjured him with all the address I was able not to refuse me these, the gift of which would complete the eternal obligation I owed him, and I was overjoyed at hearing him say he consented. Make a proper use of them,



O my brother, added he, and remember that Allah can take away riches from us as he bestows them upon us, if we do not employ our goods in the service of the poor, whom He is pleased to leave in poverty for the express purpose of giving the rich an opportunity, by their alms, of meriting a greater recompense in another world.

My blindness was so great that I was quite unable to reap advantage from this good advice. I was not satisfied with finding myself once more in possession of my fourscore camels, and with the knowledge that they were laden with a treasure so valuable that I ought to have been the happiest of men. It came into my mind that the little box of ointment which the dervish had taken, and which he had shown me, might be something more precious than all the wealth which he had bestowed upon me. The place from which the dervish took it, said I to myself, and the solicitude which he showed to gain possession of it, makes me assured that there is contained in it something of a mysterious nature. This determined me to make an attempt to obtain it. I had just embraced the dervish, and said farewell ; but I now went up to him again, and said : I have just recollected to ask you what you mean to do with that little box of ointment ? It seems to me such a trifle

that it is hardly worth your trouble in carrying it away ; pray make me a present of it. Besides, a dervish like you, who has renounced the vanities of the world, can have no occasion for ointment.

Would to Heaven that he had refused me this box ! But if he had been so disposed, I was no longer master of myself : I was the stronger, and thoroughly resolved to take it from him by force ; for I had made up my mind that he should not take away the smallest part of the treasure, greatly as I had been indebted to him.

Far from refusing me the box, the dervish immediately took it from his bosom, and presented it to me with the best grace. There, my brother, said he, take it ; you are welcome to this also. If I can do more for you, you have only to ask, and you shall be satisfied.

When I had the box in my hand, I opened it and looked at the ointment. Since, said I, you are so very friendly, and are never tired of obliging me, do, I beseech you, tell me the particular use of this ointment. The use of it is surprising and marvellous, replied the dervish. If you apply a little of this ointment round the left eye, and upon the eyelid, all the treasures concealed within the bosom of the earth will appear to your view ; but



if you make the same application to the right eye you will become blind.

I wished myself to experience this wonderful effect. Take the box, said I, holding it out to him, and do you apply this ointment to my left eye: you understand the matter better than I do. I am impatient to make trial of a thing which appears to me incredible.

The dervish very readily undertook to gratify me. He made me shut my left eye, and applied the ointment. When he had done, I opened my eye, and found that he had told me the truth. In fact, I saw an infinite number of places, filled with riches so prodigious, and in such variety, that it would be impossible for me to particularize them. But I was obliged to keep my right eye shut with my hand. This fatigued me, and I begged the dervish to apply some ointment round that eye also. I am ready to do so, said the dervish, but you must remember that I told you if you put any ointment upon the right eye, you would instantly become blind. Such is the power of this ointment, and I warn you accordingly.

Far from being satisfied that the dervish had told me the truth, I imagined on the contrary that there was some new mystery, which he wished to

conceal from me. O my brother, said I, smiling, I well know you mean to impose upon me ; for I cannot believe that the same ointment should have two such opposite effects. But I am telling you the truth, replied the dervish, as I call upon Allah to witness : and you may believe me, for I do not disguise the truth.

I would not take his word, though he spoke honestly ; the unconquerable desire I had to view at my ease all the treasures of the earth, and perhaps to possess them if I should choose to have that satisfaction, made me deaf to his remonstrances ; nor could I be persuaded of a thing which nevertheless was but too true, as I very soon experienced to my great misfortune.

Under this strong delusion, I felt convinced that if this ointment had the power of enabling me to see all the treasures of the earth by applying it to my left eye, it might perhaps have the power of giving me the disposal of them if it were applied to my right. Under this impression, I persevered in entreating the dervish to apply it himself round my right eye ; but he constantly refused. After I have conferred on you wealth and substance, said he, I cannot resolve to do you so great a mischief : consider well with yourself what misery it is to be deprived of sight, and do not reduce me to the



sad necessity of complying with your request, and of doing to you what you will repent as long as you live.

But my obstinacy was not to be overcome. Brother, said I with great firmness, I beseech you make no further difficulty on the subject. You have hitherto consented very generously to every request I have made : would you wish me to part from you dissatisfied on a point of so little consequence ? In Heaven's name, grant me this last favour ; whatever may be the result, I shall never blame you—the fault will be entirely my own.

The dervish made every possible objection, but seeing that it was in my power to compel him to compliance, he said : Since you are absolutely determined upon the matter, I shall proceed to satisfy you. He then took a little of this fatal ointment, and applied it to my right eye, which I held closed. But alas ! when I came to open it, I perceived nothing with either of my eyes. Intense darkness was around me, and I was blind, as I have continued ever since, and as you now see me.

Ah, ill-omened dervish ! cried I at the moment, what you foretold is indeed come to pass ! Fatal curiosity, added I, insatiable desire of riches, into

what an abyss of misery have you plunged me ! Too well do I know that I have brought all this upon myself ; but, my dear brother, I cried piteously to the dervish, charitable and beneficent as you are, among the many wonderful secrets with which you are acquainted, know you not one by which my sight may be restored ?

Thou unhappy wretch ! replied the dervish, hadst thou taken my advice thou wouldst have avoided this misfortune : thou hast thy deserts, and the blindness of thy heart has brought upon thee this blindness of thine eyes. It is true I am in possession of secrets—this thou must have learnt even in the short time that I have been with thee ; but I have not one by which I can restore to thee thy sight. Address thy prayers to Allah if thou thinkest there is any such remedy ; He only can bestow it on thee. He had given thee riches, of which thou wert unworthy. He hath taken them away from thee, and is going to give them by my hands to those who will not be so ungrateful as thou art.

The dervish said no more to me, and I had nothing to reply. He left me alone, covered with confusion and overwhelmed with inexpressible grief. After he had collected my fourscore camels,



he led them away, and pursued his journey to Balsora.

I entreated him not to leave me in this miserable situation, and to help me at least so that I might join the next caravan; but he was deaf to my cries and prayers. Thus, deprived of sight and of everything I possessed in the world, I should have died of grief and hunger if, the next day, a caravan returning from Balsora had not been moved by charity to take me up, and bring me back to Bagdad.

Thus, from a position equal to that of princes, if not in power and might, at least in wealth and magnificence, I saw myself at once reduced to abject want and beggary. I could do nothing but ask alms, and this has been my employment to the present hour; but to expiate my crime towards Heaven, I have imposed upon myself the punishment of a blow from every charitable person who shall have compassion on my misery.

You see, then, O Commander of the Faithful, the motive for the conduct that yesterday appeared to your majesty so strange, and that must have incurred your displeasure. I again ask your pardon as your slave, and submit myself to any punishment you think I have deserved. And if your majesty will deign to judge of the penance

I have imposed upon myself, I feel assured you will think it too light, and much below my crime.

When the blind man had finished his history, the caliph said to him: Baba Abdalla, your sin is great, but Allah be praised that you are sensible of its enormity, and have submitted to this public penance to the present time. You have suffered enough; but you must for the future continue to ask pardon of Allah in each of those prayers which your religion obliges you daily to offer; and that you may not be interrupted in this duty by the necessity of begging for subsistence, I shall supply you with a daily pension during your life of four drachms of silver, which my grand vizier shall pay you: do not, therefore, depart till he has executed my orders.

At these words Baba Abdalla threw himself prostrate at the throne of the caliph; and as he rose he made his acknowledgments, and invoked every kind of happiness and prosperity on the generous Commander of the Faithful.

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